

SACRED LITERATURE:
SHEWING THE
HOLY SCRIPTURES
TO BE SUPERIOR TO THE MOST CELEBRATED
WRITINGS OF ANTIQUITY,
BY THE TESTIMONY OF
ABOVE FIVE HUNDRED WITNESSES,
AND ALSO BY
A COMPARISON OF THEIR SEVERAL KINDS
OF COMPOSITION.

IN TWELVE BOOKS.
TO WHICH ARE ADDED,
EPISTLES AND EXTRACTS,
FROM SOME OF THE MOST
EARLY OF THE CHRISTIAN FATHERS.

THE WHOLE
Intended not only to recommend the BIBLE as superior to
all other Books, but as a moral and theological Repository
for Christians of every Rank and Degree.

IN FOUR VOLUMES.

By the Rev^d. DAVID SIMPSON, M. A.

V O L. III.

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SACRED LITERATURE:

HOLY SCRIPTURES

WRITINGS OF APOSTLES

AND OTHERS

A COMPANION OF THEIR SEVERAL KINDS
OF COMPOSITION



EPISTLES AND EPIGRAMS

OF THE CHRISTIAN FAITH

Intended not only to recommend the Bible as superior to
all other books, but also to show its theological and
historical value.

BY THE REV. J. J. THOMPSON, M.A.

PRINTED AND SOLD BY M. WILKINSON

At the British Museum, in the Strand, London.

P R E F A C E.

TH E R E are two kinds of Writings which have come down from the Ancients to our times : they are usually distinguished by the names of Sacred and Profane. Various have been the opinions of men concerning them. Some have preferred the former, others the latter. The Editor has here brought the choicest parts of both into one view, that the Reader may judge for himself concerning their respective excellencies. His own opinion is, that, strictly and properly speaking, they will not bear a Comparison. There may be, indeed, an inferior kind of similitude, which will admit of it ; as the moon may be compared with the sun, and a star of the seventh magnitude with one of the first : but the Pagan writers seem so much inferior to the Jewish and Christian, in a variety of important respects, as not to merit the honour of a Comparison. He would, however, do good old Homer the justice to say, that he is really wonderful for fire and invention : and he acknowledges the fire and invention of an Homer, the sublime flights of a Pindar and Horace, the correct judgment of a Virgil, and the eloquent strains of a Demosthenes

and Cicero, in a certain qualified sense, to be as much from God, the undoubted original of all real excellence, whether natural, moral, or religious, as the various distinguishing perfections of the divine writers are. And while we are doing justice to the latter, he can see no reason why we should unduly depreciate the former. The ethereal fire, amidst much dross and corruption, breaks out upon many occasions in the one, but shines with a constant, pure, and unclouded blaze in the other. In both, however, it is the Divine afflatus, exerted in different ways and degrees, and for different purposes. And though the greatest beauties in the Pagan morals are mixed with considerable blemishes, and they have no system so pure, but some taint cleaves to it;† yet read these Authors whenever we will, we shall be always pleased with something or other; and read them never so often, or with never so much experience and knowledge, we have something to learn, and something to know, we never learned or knew before.

It is no romantic commendation of Homer to acknowledge, that no man understood persons and things better than he; or had a deeper insight into the humours and passions of human nature. He represents great things with such sublimity, and little ones with such propriety, that he always makes the one admirable, and the other pleasant.*

To know this Poet in all his parts requires almost an infinite knowledge. Many have indeed endeavoured to imitate him, but no one as yet could ever equal him. He had all the gifts nature could give, and all the art that could be derived from the greatest experience and the deepest judgment. Whoever reads him with the most knowledge, will be the most pleased, and most improved, and whenever we read him, we shall

† See Manwaring's Historical and Critical Account of Classic Authors.

* See Blackwall's Introduction to the Classics.

shall be recompensed for all our pains ; for it is from this incomparable poet, the poets and orators of all ages, have borrowed their topics and strength of eloquence, and all their art and excellent beauties.

Such is the opinion of these two learned men. And every candid Reader must allow, that the art and ability of some others of the Pagan authors are very extraordinary. This more especially appears when it is considered how infinitely stupid and absurd the very best of them were in all matters which concern religion. This, in the language of the pious and excellent Mr. Hervey, gives us the most deplorable and horrid idea of the blindness of our fallen nature. The Heathens, even amidst all the politeness of their taste, and notwithstanding their superior advancement in the sciences, were haters of the true God, and robbed him of his honour: nay, what is unspeakably worse, they paid it to monsters ; monsters of lewdness and treachery, vice and immorality. Egregious, sottish, almost incredible stupidity ! to worship those Beings, which deserved universal abhorrence ! to deify those characters, which could never be sufficiently detested !

Various advantages, however, are to be derived, even to us Christians, and as Christians, from a careful perusal of their Works. They are admirably calculated to improve our taste and polish our style. But this is not all : they may serve as so many shades, to set off, with heightened lustre, the beauty and glory of the Sacred Oracles.

While I peruse Plato's ornamented page, or listen to Cicero's flowing periods, continues the same amiable Author, I am somewhat like the person who amuses himself in a gallery of painted flowers. He is pleased with the curious creation of the pencil ; but finds none of that delicious fragrance, none of those breathing sweets, which meet him in the garden, and regale his sense from the blooming parterre.—So here are brilliant sentiments, and a florid diction ; delicate touches of wit, and bold strokes of description : but no dis-

covery of Christ Jesus—no displays of his ineffable love—no overtures of reconciliation with the blessed God. Nothing to yield us solid comfort in our present state, or any joyful expectations with regard to the approaching eternity.

Besides, says he, when I converse with these celebrated geniuses of antiquity, who were at once the most erroneous, and the most judicious;—the most judicious in their taste of polite literature; the most erroneous in their apprehensions of invisible things; they shew me, what they never intended, the inexpressible need of Revelation. They teach me to set a higher value on that inestimable gift. I bless the distinguishing goodness of Providence, which has cast my lot, not at Athens, but in Emmanuel's land. I say, with wonder and gratitude—Why did not my existence commence in those æras of religious dotage? Why was not my portion confined to those regions of barbarism and delusion? Why am not I burning incense to idols; paying senseless adoration to sculptured stone; or worshipping, with detestable ceremonies, a set of lascivious, debauched, and scandalous deities?—Surely, from every perusal of these Pagan writings, attended with such a reflection, we shall see the utmost reason to magnify *the tender mercies of our God, whereby the day-spring from on high hath visited us*, and brought us out of darkness into the marvellous light of the gospel.

Permit me, continues he, to mention another benefit, which may result from a correspondence with those masterly writers.—The streams may lead us to the inexhaustible fountain; lead us to admire the only wise God our Saviour, who has given such a shining vein of ingenuity to his rational creatures. As I read their works, and am charmed with their beauties, I would frequently reflect—If the essays of a finite mind, and the compositions of a mortal pen, yield such high satisfaction; what rapturous, what unknown delight must arise from an uninterrupted communion with infinite wisdom?

wisdom? To stand—not at the feet of Homer, and attend the flights of his elevated imagination—not in the presence of Socrates, and hear the dictates of his sagacious soul;—but to stand in the courts of the Lord, and before the throne of the Lamb; there to contemplate, without any interposing veil, the counsels of his unerring Providence; to have the mysteries of his redeeming love laid fully open to our view; and receive the brightest manifestation of all his amiable, his adorable, his unspeakable attributes!—

But besides these advantages to be derived from a knowledge of the Classics, it may be observed, that the Sacred and profane writers throw much light one upon another, and that there are abundance of passages in the Holy Scriptures, which cannot be thoroughly understood but by an acquaintance with the Greek and Roman authors: and, on the other hand, that there are many things in the writings of the Heathens, which cannot be fully comprehended without a considerable knowledge of the Histories of the Old and New Testaments. This will be made evident by a few instances, and may not be disagreeable to the less experienced classical Reader.

If we examine the third Ode in the first book of Horace, we shall see him confirming the Scriptures in some particulars not unworthy of our notice, which could be derived to the Heathens only from the fountains of divine Revelation, or from tradition proceeding from the same original. What can we understand by the

Audax Japeti genus,

but the posterity of Japhet, that son of Noah, from whom the European nations are descended? Then, what is that

Ignem fraude malâ

of Prometheus, but that offence, whatever it was, which brought death into the world? Here we have a

theft acknowledged againſt heaven, and all manner of evils and diſeaſes are ſent upon earth in conſequence of it:

Poſt ignem æthereâ domo
Subduâctum, macies et nova febrium
Terris incubuit cohors.

And what is more remarkable, he tells us of the change which was made in the period of human life, with the reaſon of it;

Semotique prius tarda neceſſitas
Lethi corripuit gradum.

Here it is affirmed by implication, that death was originally at a greater diſtance, and that the divine juſtice ſhortened human life ſlowly and unwillingly, not till the increaſing corruption of the world had made it neceſſary to leſſen the opportunities of ſin. The lives of men, before the flood, were of many hundred years; but when all fleſh had corrupted his way, then the curſe took place at the flood, and man's life was contracted nearly to the preſent ſpan. How ſhould Horace know this? Or how ſhould Heſiod know it, from whom he borrowed it? for it is precisely the doctrine of the Moſaic hiſtory? And as it carries us back to the times before the flood, of which no human hiſtory was ever written, it muſt have been taken either from the Scripture itſelf, or from ſome tradition, which, if it could be traced, would carry us back to the ſame original.

Theſe things then, though they are in Horace, are not of Horace; nor are they of the Greeks or the Romans; but of Divine revelation: and it is remarkable, that we ſhould meet with ſo many ſacred doctrines in ſo ſmall a compaſs.

It is worth our attention to conſider ſome of the extraordinary particulars contained in Virgil's Pollio. He calls the time in which the wonderful child is to be born, *ultima ætas*, after the manner of the Scripture: God, ſaith the apoſtle, hath in theſe *laſt days* ſpoken
unto

unto us by his Son. According to the prophet Daniel, the Messiah was to *finish the transgression, and to make an end of sins, and to make reconciliation for iniquity*. So saith the poet;

Te duce si qua manent sceleris vestigia nostri,
Irrita perpetuâ solvent formidine terras.

The prophet Isaiah saith, *Unto us a child is born; unto us a son is given; and his name shall be called, The mighty God, the Prince of Peace*: the sense of all which is thus expressed in the eclogue;

Ille Deum vitam accipiet, divisque videbit
Permixtos heroas, et ipse videbitur illis,
Pacatumque reget patriis virtutibus orbem.—
Cara Deum soboles, magnum Jovis incrementum.

The scenery by which the prophet hath figuratively signified the times of the Gospel is minutely adopted, being extremely beautiful and poetical. *The wilderness and the solitary place shall be glad; the desert shall rejoice, and blossom as the rose; the wolf shall dwell with the lamb, &c.*

At tibi prima puer nullo munuscula cultu
Errantes hederas passim cum baccare tellus
Mixtaque ridenti colocasia fundet acantho.
— Nec magnos metuent armenta leones.
Incultisque rubens pendebit sentibus uva.
Aspice venturo lætentur ut omnia sæclo.

If the prophet informs us, that serpents should no longer hurt nor destroy, the poet saith the same;

Occidet et serpens, et fallax herba veneni
Occidet.

Instead of expatiating any farther on this beautiful little poem, let me recommend to the Reader's perusal Mr. Pope's Imitation of it, entitled, *The Messiah*, and bishop Lowth's Remarks in his *Prælectiones*.

If we examine the story of Aristæus, in the fourth book of Virgil's *Georgics*, we shall see the poet opening

ing a passage for him through the waters by a miracle ; and he describes the fact in terms as much like those in the book of Exodus, as if they had been professedly taken from it :

— Simul alta jubet discedere late

Flumina, qua juvenis gressus inferret ; at illum

Curvata in montis faciem circumstetit unda,

Accepitque sinu vasto—

GEORG. 4. 359.

This passage brings to mind another of Callimachus, which describes a miraculous act, parallel to that of Moses in the wilderness, when he smote the rock with his rod, and brought forth water for the people in abundance. Thus does Rhea, in a land of drought, command the earth to bring forth its waters; she lifts up her arm on high, strikes a mountain with her sceptre, which is instantly parted asunder, and pours forth water abundantly:

— Αντανυσασα θεα μεγαν υψοδι πηχυν

Πληξεν ορθῳ σκηπτρω το δε οι διχα πάλυ διεστη,

Εκ δ' εχεεν μεγα χειμα —

Call. Πρῳ του Δια. I. 30.

It is less remarkable, that the poet Callimachus should use such language, when it is considered, that he was librarian at Alexandria to Ptolemy Philadelphus, at whose command the Bible was translated into Greek by the Seventy Interpreters.

If we go forward in the same book of the Georgics, we shall meet with a miraculous generation of bees out of a dead carcase :

— Dictu mirabile monstrum,

Aspiciunt ; liquefacta boum per viscera toto

Stridere apes utero, et ruptis effervere costis.

IBID. I. 554.

What is this but the breeding of Sampson's bees in the dead carcase of the lion ; as we have it in the book of Judges ? *He turned aside to see the carcase of the lion, and behold there was a swarm of bees, and honey in the carcase of*

of the lion. The animal is an ox with Virgil, because lions were never offered in sacrifice; but the circumstance in which the whole wonder consists, is the same. Would the poet have dreamed of such a monstrous production of bees, unless we suppose that this miracle had an alliance with some other, which gave the first hint? For a miracle it is, that bees, which delight in flowers, and sweet odours, should ever be found in a putrid stinking carcase.

When Troy was taken and burnt, as Virgil has related the story in the second book of the *Æneid*, we see *Æneas*, with his family, flying from the danger, while *Creusa* loitered behind, and is miraculously lost. Here we have the father of a family escaping with his household from a city on fire, and the wife is unaccountably left behind. It may be said, this agreement of the circumstances might be accidental; and one cannot deny it: but the circumstances are so extraordinary, and so like to Sodom burning, and Lot flying from it with his family, while his wife is left behind, that I think we shall make the difficulty less, if we suppose, that he who wrote his *Pollio* in Hebrew imagery, and made a way by a miracle through the waters, and placed a swarm of bees in a dead carcase, was better acquainted with the Scripture than is commonly imagined.

The story of *Orpheus*, which is related in the fourth book of the *Georgics* with all the powers of poetry, must have been formed on some sacred tradition. There is such a mixture of circumstances, that I dare not attempt to account for them; but in the out-lines of this story we have a man going down to the regions of death in the character of a mediator, to redeem a beloved wife, who had perished by a serpent concealed in the grass.

How could it possibly happen, that the idea of an intercourse between heaven and earth, and of a divine person, the son of a deity, coming down to the world in a human form, should have been so familiar to the Heathens, and so universal, unless there was at first
some

some authority to ground the persuasion upon? In the wanderings of fancy and imagination there can be no such uniformity. Horace, upon the ground of this doctrine, makes a compliment to Augustus, supposing him to be a divine person, the son of a deity, come down from heaven in a human form, and ready to ascend thither again upon the wings of the wind, because the world was too wicked a place for him to live in:

Sive mutata juvenem figurâ
 Ales in terris imitaris, almæ
 Filius Maie ———
 Serus in cælum redeas ———
 Neve te nostris vitiis iniquum
 Ocyor aura
 Tollat.

The like intercourse is admitted by Ovid: Jupiter tells the assembly in heaven how he had descended to the world in a human form, to make inquisition concerning its wickedness before the flood:

—— Summo delabor Olympo
 Et Deus humanâ lustrò sub imagine terras.

MET. lib. 1. 212.

That it was no unusual thing for the gods to visit the earth in a human shape, was an opinion so rooted in the minds of most Heathens, that the people at Lystra seeing the effect of a supernatural power in Paul and Barnabas, concluded immediately that they were gods come down to them in the likeness of men. *Acts* 14. 11.

What can be more express than the testimony of Ovid, in the beginning of his *Metamorphoses*, to the Mosaic history of the creation, and the subsequent destruction of the world by a flood? The whole has such an affinity to the Scripture, that it looks more like a transcript than a compilation from traditionary fragments. Notices of the fall; and of the curse upon man and the earth; and the depravity which prevails in

in consequence of some change which has happened to human nature; are to be met with in several authors. Hesiod is the first who tells us, that God sent evil upon earth in return for an offence committed against heaven, in stealing from thence the use of fire, which was supposed to have been originally concealed from man, and obtained by fraud:

Τοις δ' ἐγὼ ἀντι πῦρ δώσω κακόν —

Erg. l. 57.

In his Theogony he observes more particularly, that this evil was in a great measure derived from woman, whom Jupiter gave to man with that intention:

Ὡς δ' αὖτως ἀνδρεσσὶ κακὸν θνητοῖσι γυναῖκας
Ζεὺς ὑψιβρεμέτης. εἰκε —

l. 600.

The same author describes the primitive state of man as a golden age, in which men lived as gods, without fear or care; when the earth brought forth all its fruits spontaneously:

Ὡς τε θεοὶ ἐζών, ἀκηδεά θυμὸν ἐχούτες
— καρπὸν δ' ἐφέρει ζείδωρ ἄρματα
Αὐλομένη πολλὸν καὶ ἀφθονόν —

Erg. l. 117.

After this, men grew more and more degenerate, till an age of iron took place; in which good men were persecuted by bad men, and all manner of wickedness and violence prevailed: then justice and righteousness forsook the earth, and fled back to their native skies, leaving behind them all kinds of evils without any remedy.

The sentence of man to labour, by the judgment of the gods upon him, is clearly alluded to by Virgil; and thorns and thistles are introduced in the express terms of the Scripture: the lines are very remarkable;

Mox

Mox et frumentis labor additus, ut mala culmos
 Effet rubigo, fegnisque horreret in arvis
 Carduus : intereunt segetes, subit aspera sylva
 Lappæque tribulique —

GEORG. I. 150.

The necessity of a propitiatory offering, as an atonement for sin, was recognized in most of the Heathen sacrifices; of which we find such circumstantial accounts in Homer, that a ritual might be extracted from him, not very greatly differing from that of the Levitical law. The first born of lambs are particularly mentioned as being applied to this sacred use:

Ἀρνῶν πρωτογονῶν ρεῖν ἱερὴν ἐκάλουετον.

Il. δ. 102.

All Heathens entertained the opinion, that the wrath of the Deity against sin might be averted by sacrifice and mediation; and nothing but this persuasion, carried to the most extravagant height, could have prompted them to the horrible practice of offering human sacrifices; a practice which obtained in almost every Heathen nation of the world. To this doctrine of mediation and atonement Horace alludes, in that passage of his second ode:

Cui dabit partes scelus expiandi
 Jupiter?

Now let us ask ourselves, how so strange a persuasion as this could ever prevail in the world? Does our reason inform us, that there is any relation between the pardon of sin, and the smoke of an innocent animal, first bled to death, and then burnt upon an altar? No sooner does a philosopher reason upon this case, than he determines otherwise, and rejects the doctrine; of which we may see an instance in the verses of Cato;

Cum sis ipse nocens, moritur cur victima pro te?

Stultitia est morte alterius sperare salutem. LIB. 4. dist. 14.

Yet

Yet in this persuasion, foolish as human reason pronounces it to be, all Heathens persevered, from before the days of Homer to the establishment of Christianity, and afterwards. What can we think of a practice so strange, so notorious, and so universal, but that the voice of reason was overpowered by the authority of a divine institution, which custom and tradition spread abroad through all places and all ages? *

Let not the pious Christian, whose mind is a stranger to speculations of this kind, be offended with the Compiler for uniting and comparing in this manner things Sacred with things Profane. He professes, that however much he may prefer the Divine Writings to all others, he has frequently found much pleasure and profit from several of the beautiful and well written treatises here collected together from the Pagan world. The Apology of Socrates, the Manual of Epictetus, the Commentaries of Antoninus, the Picture of Life by Cebes, the Golden Verses of Pythagoras, the Choice of Hercules by Prodicus, Hesiod's first book of Works and Days, the Satyrs of Horace, Juvenal and Persius, with the several pieces from Cicero and Seneca, are well worthy of a frequent perusal. The Epistles and Extracts from the Christian Fathers also, breathe such a spirit as sets them indisputably above all other compositions that are commonly called human.

The classical scholar will here indulge the Editor with a few more reflections, in which he is immediately concerned. He means not to dogmatize, but simply to lay before him his views upon a subject, which appears to him of some consequence to the interests of religion and learning. If any person, who is a competent judge, thinks otherwise, he blames him not, but wishes him to enjoy his own opinions with the same freedom that he does. It is, he supposes, the duty of every man to propose whatever he is persuaded would be

* See Letters from a Tutor to his Pupils.

be for the public good, whether his proposal meets with a gracious reception or not.

Seeing then the Bible is a book of such infinite importance to the souls of men, as well as of consummate excellence in itself; and seeing it abounds with all the various beauties of the Greek and Roman classics, and in a much higher degree of perfection, would it not be for the benefit of sound learning, as well as for the advancement of real religion, to have it adopted in our grammar schools, and other places of genteel education, as the first and best of classics, and read and considered as such? It has often struck the Editor as a matter much to be regretted, that while Jehovah has happily got possession of our churches and religious assemblies, Jupiter, with all his filthy associates, should still preside in our seminaries of education. Surely it ought not so to be. Reason, as well as religion and sound policy, forbid the Pre-eminence. It never can be agreeable to the Divine Being, that his own book, written expressly for the instruction and salvation of mankind, and in every respect, confessedly, superior to all other books, should be, in a great degree neglected, both in our schools and universities*, and the elegant rant and nonsense (pardon the expression) of the Greek and Roman Poets infused, without reserve, into the tender and unsuspecting minds of youth. He means not, however, to insinuate, the most distant idea of having these fine writers set aside and excluded from our schools and seminaries of learning; but only, that we should remember we are Christians, and live under an higher and better dispensation. Let Grecian and Roman literature be studied and admired; but then

* The Compiler has known persons arrive at the first honours of the university, without ever having a Bible in their rooms, unless occasionally borrowed, during the four years of their undergraduate ship. And for a young man to be known to read that blessed book, especially if he pretended to be serious in it, was to become an object of merriment and ridicule among his companions.

then let it be with suitable reserves and caution: for that these excellent writers abound with doctrines and opinions inconsistent with Christian principles, must, by their warmest admirers, be allowed. Whence too entire and devoted an application to them, unless an antidote, by a judicious and prudent study of the Divine Writings, be administered at the same time, cannot but prove greatly subversive of principle, and injurious to morals. Horace's well-known maxim is not without a very significant meaning, and is founded on the justest observation of things:

*Quo semel est imbuta recens servabit odorem
Testa diu.*

May not the total dedication of youth in our schools, to the Greek and Roman classics, and those warm panegyrics, and extravagant eulogiums, so constantly and lavishly bestowed on them, to the almost total neglect of the divinely inspired Writings, be one main cause, why Infidelity gains so much ground among our nobility and gentry? Had the enlarged capacity of a Voltaire, a Gibbon, or any other of the more distinguished infidels that have flourished in this or any preceding age, been furnished in the earlier part of life, with the just and sublime views of the Old and New Testaments, considered in their original languages; and had the same endeavours been used in pointing out to these great men, and apprizing them, in statu pupilaris, of the beauties and excellencies of the Inspired Writers, that are commonly used at schools to communicate to youth a true taste of the spirit and eloquence of Horace, of Xenophon and Homer, with other celebrated classics: had this been done, the style and language which distinguish the maturer works of these accomplished sceptics, would probably not have been less elegant and engaging; but their sentiments far less poisonous to principle, and destructive to the interests of virtue, than they now are, from the pleasing sophistry and

and fallacious wit, with which, it must be confessed, they but too unhappily abound.

Let some plan therefore be adopted in our grammar schools for teaching the Hebrew in conjunction with the Greek and Latin tongues; and let the Old as well as the New Testament be thoroughly and repeatedly read and explained; especially, let the literary beauties, the entertaining and instructive histories, and the most important practical precepts, be pointed out and enforced in the course of reading, and the happiest effects will follow upon the minds of the rising generation. But above all, set before them the grand and extensive views of that wonderful book. Let them see, as their minds open and expand, that it consists not merely of a collection of chapters, and verses, and distinct aphorisms, as too many are apt to conceive; but that it is, properly speaking, one grand Epic, consisting of sixty-six Books. As the sun, moon, and planets, make one system, and are each of them necessary to the harmony and perfection of the whole; so the different books of the Divine Writings, though separately considered, and taken out of their connection, they may appear unimportant; yet as parts of one large and complicated system, they are necessary to the perfection of the whole. And though the Time is longer than is usually admitted in compositions of this kind, its beginning being with the birth, and its end with the close of Nature itself; yet it should be remembered, that even this circumstance is perfectly consistent with the rest of the adorable plan; *a thousand years being with the Lord as one day, and one day as a thousand years.* The Action of it too, is one, entire, and the greatest that can be conceived. All the Beings in the universe, of which we have any knowledge, are concerned in the Drama.* The design of it is to display the perfections of the adorable Creator, to rescue the human race from total misery and

* See Dryden's *Essays on the Belles Lettres.*

and ruin, and to form them, by Example, to glory, honour, and immortality. The Epic opens in a mild and calm sublimity, with the Creation of the world itself. It is carried on with an astonishing variety of incidents, and unparalleled simplicity and majesty of language. The least and most trivial episodes, or under-actions, which are interwoven in it, are parts either necessary, or convenient, to forward the main design: either so necessary, that without them the work must be imperfect, or so convenient, that no others can be imagined more suitable to the place in which they are. And it closes with a book, the most solemn, majestic, and sublime, that ever was composed by any author, human or divine.—All this should not be hastily and superficially scanned: it should be judiciously lectured on by the Tutor, and thoroughly imbibed and digested by the Pupil. Its component parts, and literary beauties should be contrasted and compared with those of the best Grecian and Roman classics, and this with degrees of accuracy and precision, suited to the progress and advances each class hath made in its learned and liberal pursuits. And if measures like these were uniformly pursued for a few years, and the Bible made the *Standard Classic*, with which all others were to be compared, young gentlemen would no sooner begin to relish the beauties of an Homer and a Plato, of a Virgil and a Tully, but they would also discover similar, and even superior excellencies in a Moses and a David, in a Jeremiah and an Isaiah, in a Luke and a Paul. Quid enim habet universa Poesis, quid concipere potest mens humana grandius, excelsius, ardentius; quid etiam venustius et elegantius, quam quæ in sacris Hebræorum vatum scriptis occurrunt? qui magnitudinem rerum fere ineffabilem verborum pondere et carminis majestate exæquant; quorum cum nonnulli vel ipsis Græcorum poetarum fabulis sint antiquiores, ita omnes tantum eos sublimitate exsuperant, quantum vetustate antiquissimi antecedunt.* If this be a just and proper view of the Hebrew lite-

* Vide Lowth De Sacra Poesi Hebræorum.

rature, the learned Prelate might well ask a reason for the preposterous conduct of our grammar schools: Quid est igitur cur Hómeri, Pindari, Horatii scriptis celebrandis omnique laude cumulandis toties immoramur, Mosem interea, Davidem, Isaiam, silentio præterimus? For these, as well as the other Divine writers, are as much superior to the most celebrated classics for real utility, as the sun is more beneficial to mankind than the moon. Moses, for instance, shines unrivalled both as a Poet, an Orator, and Historian: David as a Poet: Solomon as a Moralist, and Pastoral writer: Isaiah, Jeremiah, Ezekiel, Nahum, and some other of the Minor Prophets, as Orators, or Poets, or both: the four Evangelists as Orators and Historians: St. Peter and St. James as Writers of no ordinary rank: and St. Paul as the most sublime of Writers and eloquent of Orators. All these eulogiums, upon the sacred penmen, are spoken of them merely as Authors, without the smallest view to their higher order as Inspired writers, and Messengers of the Lord of Hosts. If this last consideration is taken into the account, and added to the former, what an infinitely excellent and important book must the Bible be? what a blessing to mankind? and what egregious fools must they be who spend all their precious time upon the elegant and well-written absurdities of the Pagan writers, the fungous growth of modern Novels, or the flimsy stuff of French translations, to the exclusion or neglect of this wonderful, all-perfect, and all-important Book? Language indeed cannot express the worth of the one, and the folly of the other. If the exhortation of a late noble author, as improperly applied to the Grecian bard, were applied to this inestimable volume, it would be used with the strictest propriety and decorum:

Read God's Word once, and you can read no more;
 For all books else appear so mean, so poor,
 Verse will seem prose: but still persist to read,
 And God's Word will be all the books you need.

DUKE OF BUCKINGHAM.

It

It is no small praise to the Divine writings, that the wisest and best men, in the wisest and best season of their lives, have actually regarded them in this all-important point of view. To instance in two or three : The celebrated Erasmus, and the judicious Locke, having trod the circle of the sciences, and ranged through the whole extent of human literature, at length betook themselves solely to the Bible. Leaving the Sages of antiquity, they sat incessantly at the feet of Jesus. Wisely they withdrew from that immense multiplicity of learning, from those endless tracts of amusing erudition, where noxious weeds are mixed with wholesome herbs ; and spent their most mature hours in those hallowed gardens which God's own wisdom planted, which God's own Spirit watereth, and in which God's own Son is continually walking. *

The taste of Milton few will call in question. When blind, and considerably advanced in years, however, we find him sweetly singing :

——— Yet not the more.

Cease I to wander, where the Muses haunt
Clear spring, or shady grove, or sunny hill,
Smit with the love of sacred song ; but chief
Thee, Sion, and the flow'ry brooks beneath
That wash thy hallow'd feet, and warbling flow,
Nightly I visit.

And indeed throughout the whole of that immortal poem, to use the words of his learned Commentator, the Author appears to have been a most critical reader and a most passionate admirer of Holy Scripture. He is indebted to Scripture infinitely more than to Homer and Virgil and all other books whatever. Not only his principal fable, but all his episodes are founded upon Scripture. The Scripture hath not only furnished him with the noblest hints, raised his thoughts and fired his imagination ; but hath also very much

* Hervey's Meditations.

enriched his language, given a certain solemnity and majesty to his diction, and supplied him with many of his choicest, happiest expressions. Let men therefore learn from this instance to reverence those Sacred Writings. If any man can pretend to deride or despise them, it must be said of him at least, that he has a taste and genius the most different from Milton's that can be imagined. Whoever has any true taste and genius, we are confident, will esteem this poem the best of modern productions, and the Scriptures the best of all ancient ones.*

The Compiler has taken the liberty of addressing this Work to a most learned and respectable body of men, on whom the prosperity both of religion and science very much depends. He sincerely hopes they will pardon the freedom, and believe him when he declares, that he is not actuated herein by a dictatorial spirit, but by a zealous concern that the Holy Scriptures may assume their proper place in the estimation of mankind. This he believes can never be effectually done, unless these precious writings were taken under their cordial auspices, and treated by them in the face of the world as they justly deserve. If these large and important bodies would undertake to plead their cause, first, among youth at our schools and universities, and other seminaries of religion and learning, and then, before the people at large, in their respective churches and religious assemblies: if they would embark in the cause of the Sacred Classics with half the zeal and good sense which they usually employ in favour of the profane, it would not fail but the Word of God would run and be glorified as in the days of old.

Arise then, ye Ambassadors of the Lord of Hosts; ye Ministers of his, that declare his Will to men:—Ye Candidates for the Sacred Office, be not ashamed to acknowledge your attachment to the Holy Writings:

—Ye

* See bishop Newton's Edition of Milton's Poetical Works.

—Ye venerable Sages of our schools, whose lips distil wisdom on the ingenuous minds of youth; let not your just estimation of the Sacred Pages be concealed from your charge. Give them their proper rank in literature. Let them know that the Bible is the Book of God, and infinitely worthy of its Author. Let them see, that as it is the most sacred, so it is the most sublime, pure, perfect, and entertaining of books. Shew them at the same time the imperfections of the Pagan page, and the innumerable and shocking errors with which it abounds. Let them know that the elegant and masterly manner in which these erroneous sentiments are treated, ought by no means to weigh much with us. The more elegant and perfect the composition, the more subtil and dangerous the poison it conveys. The Compiler well remembers the pernicious effect, that reading and translating into English verse the beautiful songs of Anacreon, in praise of Bacchus and Venus, had upon his mind, when a youth at school. He is certainly one of the prettiest, but one of the most improper authors in the world, to put into the hands of young persons. The same may be said of various parts of Horace, Tibullus, Juvenal, Ovid, Terence, and other ancients. With respect to the last, the elegance of his language, and the consideration of his being a dramatic writer, are the joint occasions of his being much read and studied by young persons. But that his Comedies should be represented promiscuously by Christian scholars, and before Clerical audiences, as is sometimes done at our great schools, is somewhat surprising.* Nay even Homer and Virgil themselves, those two great masters of every excellence in fine writing, are not altogether blameless. Their language indeed is more chaste and pure than that of several other classics, but then the customs of the times were so much more gross, in some respects, than

* See Gentlemen's Magazine for Feb. 1788, page 108.

ours, that the former founds the action of his principal poem on Seduction, and raises the most material Incidents of it on the quarrel of two wrathful kings about the possession of a beautiful captive; and the latter makes the hero of his poem, the pious Æneas, by the counsel and contrivance of a goddess, debauch an hospitable and virtuous queen; and then, by the immediate direction of Jupiter, the king of the gods, leave her, thus seduced, to bewail his departure and infidelity: which prey so powerfully upon her spirits, as to cause her to put a period to her own existence. How is it possible for young gentlemen, whose imaginations are lively and passions strong, to read and pore over these insinuating and well-told tales, for weeks, and months, and years together, and not catch the poisonous and destructive infection? Human nature must not be what it is to escape untainted. Even Cicero, though an advocate for the worship of all his absurd divinities, was not insensible to the pernicious tendency of the Poets upon the minds of men: *Nec enim multò absurdiora sunt ea, quæ poetarum vocibus fusa, ipsâ suavitate nocuerunt: qui et irâ inflammatos, et libidine furentes, induxerunt deos: feceruntque ut eorum bella, pugnas, prælia, vulnera videremus: odia præterea, dissidia, discordias, ortus, interitus, querelas, lamentationes, effusas in omni intemperantiâ libidines, adulteria, vincula, cum humano genere concubitus, mortalesque ex immortali procreatos.**

But on the danger and impropriety of instilling into the minds of youth, WITHOUT RESERVE, the depraved and blasphemous notions of the Greek and Roman classics, the pious and excellent Pastor hath anticipated all he could wish to say: he takes the liberty, therefore, of farther addressing all those Gentlemen, who have the charge of our grammar schools in his words:

Jesus Christus, Servator, & caput nostrum, sancto Petro dixit, Lector, qui Deum diligis: *Simon, fili*

fili Jonæ, diligis me plus quam hi? Ait ille, Certè, Domine: tu nosti, quod amem te. Dicit ei, pasce agnos meos, h. e. fideles, quibus pueri quoque sunt accensendi. Et hæc non solùm Petro dixit, sed etiam reliquis Apostolis & omnibus deinceps verbi ministris, tanquam veris Apostolorum successoribus.

Illi enim veri sunt doctores, qui diligunt Christum, et agnos ejus. Christus enim dixit, *Simon, fili Jonæ, diligis me?* Quibus verbis Servator ostendit, nihil esse frigidius doctoribus illis, qui tantùm mercedis causâ perfunctoriè philosophantur, qui potiùs cupiunt lucrari aurum, quàm animas. Sic nimirum decet præceptorem affectum esse erga discipulos, sicut pater erga filios suos.

Et si patriarcha Jacobus, qui pecudibus præerat, oves rationis expertes pascens, & hominibus rationem redditurus, noctes transegit insomnes, æstum, frigus & omnem aëris inconstantiam passus est, ne ulla pecudum illarum periret: quantò magis ergo Scholarum & Academiæ Doctores non animalibus ratione carentibus præfectos, & non hominibus, sed Deo vocationis suæ reddituros rationem, decet vigilare pro adolescentibus? Hos enim Christus non pecuniis, sed proprio sanguine sibi acquisivit, Act 20. 28. *quorum angelis semper intuentur faciem Patris cælestis, Matth. 18. 10.*

Quid verò præceptores in Scholis, tanquam Ecclesiæ seminariis, docere debent? Servator dicit,

Matth. 28. 30. *docentes eos servare omnia, quæ mandavi vobis.*

Et hæc dicta sunt non solùm Ecclesiarum episcopis, senioribus & ministris, sed etiam scholasticis præceptoribus. In Scholis agni pascuntur, in Ecclesiis vero oves.

Deuteron. 6. 6. Dominus difertè mandat eadem omnibus pædagogis, patribus, matribus, &c. dicens: *Et erunt verba hæc, quæ hodie tibi præcipio, in corde tuo & in animâ tuâ, eaque acutè ingeres filiis tuis, ac loqueris de*
iis,

iis, quum sedes domi tuæ, & quum ambulas per viam, quum cubas, & cum surgis, &c.

Hic mandatum Dei habemus manifestissimum, quod contemnere nefarium equidem foret facinus. Aspernantur autem illud omnes, qui in Scholis exponunt poëtarum fabulationes, Sacrarum Literarum obliti. Vah tempus, cujus sumptus debebat esse preciosissimus, ejusmodi fabulatores perdunt !

Hos igitur à verâ puerorum & juvenum educatione, nec non institutione tantùm aberrare, quantum cælum distat à terrâ, brevibus (siquidem quæstionis hujus dignitatem consideres) demonstrare conabor. Et ut à definitione Scholarum exordiar, si in Christianis Scholis oportet docere sapientiam & virtutem, sequitur, sollicitos nos esse debere de Novo Testamento, negligendas vero esse illas Ethnicorum fabulositates. Etenim, quænam est vera sapientia ? Ut nimirum agnoscamus Deum & nos ipsos, & ut Deum agnitum rectè colamus. Deum vero cognoscere non possumus ex Ethnicis libris, quos pleræque Scholæ hucusque manibus suis terunt.

Quicumque enim autores crediderunt multos esse deos, quicumque permulta de iis fabulati sunt, falsorum deorum nominibus, votum nuncupaturi & juraturi, usi sunt, ab illis verus Deus cognosci nequit. Nimirum cæcus dux, huc & illuc oberrans, se et quem ducit, præcipitat in foveam. Nihil dicturus sum de mysterio mysteriorum, nempe de sacrosanctâ Trinitate, ubi Ethnici, ipsis piscibus sunt magis muti. Deus enim *sivit gentes incedere in viis suis* (Act 14. 16.) nec dignatus est eos visitatione, quæ per prophetas facta est. Caro vero et sanguis tantum mysterium non revelavit (Matth. 16. 17.) sed *Pater qui est in coelis*. Homerus, Hesiodus, Pindarus, Aristophanes, Virgilius, Horatius, & reliqui fabulatores, quia illi ignorarunt verum Deum, non potuerunt vera dicere de hoc uno & solo vero Deo. Et profectò eò impietatis & dementiæ processerunt, ut talia comminiscerentur de Numine peccata, quæ coram juventute recensere me pudet,

pudet. Tales, inquam, deos, deasque finxerunt, quales cives honesta Resp. nequaquam ferret. De quibus in vivum Deum peccantibus Palingenius verissimè scribit lib. 1. quem Arietem vocavit, dicens :

In cœlo est meretrix, in cœlo est turpis adulter.

Poëtas vero à Satanâ actos hujusmodi confinxisse monstra & sic fabulatos esse, non ineptè conjectat, ut occasiones præberent hominibus ad lasciviendum, ad libidinandum, ad scortandum, &, ut uno verbo dicam, ad luxuriandum. Scilicet hoc erat hominem naturâ corruptum amplius corrumpere. Hoc. (inquam,) erat ignem igni addere.

Quum enim omnes naturâ ad quamlibet pravitatem nimis proclives & propensi simus, facilè hæ obreperint cogitationes : si poetæ nostri, quos meritò veneramur tanquam viros divinitus afflatos, deorumque interpretes scribunt, Saturnum devorare infantes, esse voracem, Jovem promiscuè scortatum esse, Iliad 15. deos intestinis inter se diffedisse bellis, carnem humanam devorâsse, & in cœno flagitiorum variorum sese volutâsse, sequitur, non esse hæc tanta flagitia, prout Aristarchi nostri nugantur. Licet scortari, decipere, bello alios laceffere, bibere & libidinari, eò quod dii hæc ipsa fecerint. Vita deorum nobis est instar legis. Et sane nihil magis invitare ad imitandum, quam deorum exemplum, omnes facillimè arbitrantur. Etenim illi putantur beatissimi, similemque felicitatem cuncti adipisci cupiunt.

Ifocrates, quum esset annorum nonaginta quatuor, in oratione Panathenaica scribit, quosdam suâ ætate putâsse, neque ipsos deos peccati esse expertes : ubi ita à minori colligit : si ipsi dii non sunt peccati expertes quanto minus Athenienses ?

Virgilius maximè impiè scripsit. *Æneid.* 7.

Mista deo mulier—

Si enim promiscuâ Venere dii usi sunt, brutis animalibus non præstiterunt : imò ipsis brutis fuerunt magis bruti. Plura de hisce sordibus dicere ipsa pietas vetat,

vetat, animusque meus horrescit. Melius scripsit Euripides, dicens, Dii si patrarent turpia, non forent dii. Homerus & focii ejus, qui tantas turpitudines de diis scriptitarunt, se atheos fuisse, posteris evidentissimè demonstrârunt.

Profectò haud parum refert, ut Aristoteles sapientissimè docuit, à teneris sic aut aliter assuescere, quum natura altera sit prava consuetudo. Lana haud facilè primum deponit colorem. Memoria puerorum mollis est et cerea, quæque semel in ætate florente fuerunt hausta, tanquam incisa in perpetuum servat.

Lege Platonem, si libet, in libro de Rebuspublicis 2. de hoc Themate ex professo differentem, ubi ait, Non recipienda esse in urbem fabulosa poetarum commenta, quasi dii inter sese gerant bella, alique aliis struant insidias. Hanc neque Homeri circa deos insaniam, neque ullius alius poetæ esse recipiendam. Et nominatim non recipienda esse, quæ Homerus de deorum bello fabulatus fuerit; sive accipiantur hæc allegoricè, sive non. Juvenis enim (inquit) nescit distinguere, quid sit figuratè dictum, & quid non: sed quascunque ille toties hauserit opiniones, eas deinde difficulter elui, & manere altâ mente repostas. Deum affirmare causam malorum, quum sit bonus omnino hunc errorem refutandum. Cogendos esse poëtas ut dicant & scribant sancta, &c.

Idem Plato bene dixit in Thæge, Nescio (inquit) de quânam re, aliquis sanâ mente præditus magis debeat esse sollicitus, quam de filio, quomodonam optimus evadat. Idem (ut Plutarchus de puerorum educatione commemorat) diligenter monuit, ne nutrices quascunque fabulas puerulis enarrent, ne ipsorum teneras mentes ab initio dementia & corruptelis imbui contingat.

Idem Plato de legib. 4. hæc consulit, non permitendum poetis, ut effutiant, quicquid iis libuerit, ne legibus contraria dicentes, urbi noceant. Si Plato non sivit, ut Poetæ qualiacunque, quæ ipsis in buccam venerint, garrirent, & disseminarent nugas legibus repugnantes:

pugnantes: quantò minus concedendum, ut Poëtæ nostri canant aut scribant discrepantia à Scripturis divinitus inspiratis?

Admonitiones hæ auro sunt magis aureæ, & admodum memorabiles. Multi pædagogi in suis didascaliiis (seu potius in suis idoliis) majus operæ pretium se facere arbitrantur, si pluribus explanent, quisnam Jupiter, Vulcanus, Neptunus, Saturnus, &c. creditus fuerit, quàm ut interpretentur, quisnam sit Jesus Christus ubi non multis utuntur verbis, quasi hæc scire nihil intersit. Atque ita, qui regnum Satanæ debebant labefactare, & destruere, illud nescientes stabiliunt.

Profectò, *væ illi qui scandalum dederit uni ex minimis*, sicut loquitur Servator, Matth. 18. 7. Mentiri vero de Deo, annon hoc est offendere parvulos, five adolentes, qui putant omnia esse oracula, quæ à docentibus fuere prolata? Oportet enim discentem credere.

Boni principes ægrè ferunt, & irascuntur ei, qui falsam de ipsis opinionem sparserit, eumque mendacem jubent abire in rem malam. Si de principum famâ, ut ea facta tectaque maneant, debemus esse solliciti, quantò magis dicenda sunt de Deo, quæ ejus majestati conveniunt?

Non solùm verò Deus ex Ethnicis scriptoribus non cognoscitur, sicut hætenus dictum est, sed etiam nos ipsos ex iis agnoscere nequimus. Nam poëtarum Bibliothecæ nihil continent de lapsu Adami, nihil de inobedientiâ & lapsu nostro, qui tum eramus in lumbis Adami, nihil de creatione & vitâ æternâ. Et si quæ horum habeant, tantoperè suis fabulosis commentis implicarunt & obscurarunt, ut fermè veritas, cujus umbram quandam à patriarchis acceperant, apud infideles mendacii reddatur suspecta.

De hominis regeneratione & liberatione per solum Jesum Christum ne gry quidem proferunt. Et Apostolus fatetur, à se prædicatum Christum, quæ doctrina Græcis visa fuerit stultitia. *Animalis enim homo non capit ea, quæ sunt Spiritûs Dei. Sunt ei stultitia, nec potest ea cognoscere, quia spiritualitèr judicantur.* 1 Cor. 2. 14.

Ex

Ex Act. 26. 24. patet, Festum, Pauli sermonem, de resurrectione mortuorum & justo Dei judicio differentis, sic interrupisse, *Insanis, Paule, multæ literæ te ad insaniam redigunt..* Hæc doctrina videbatur Festo insania quædam. Omnes vero Ethnici, qui ante Christum incarnatum scripserunt, quorum libros habemus, animales fuerunt, athei, impii, ambulantes in suis idolomaniis. Quapropter nihil miri est, si tanta mysteria ignoraverint, eo tempore inter gentes silentio sepulta.

Ex iis quæ diximus, luculentissimè, ipsoque sole clarius apparet, veram sapientiam apud Ethnicos autores neque quærendam, neque inveniri posse.

Quamvis vero multa de moribus haud infcitè, sed sapienter dicta habeant, prout inficiari nolim, tamen sæpe vitium pro virtute, & contra virtutem pro vitio insipientibus & idiotis instillant.

De pietate in Deum Aristoteles nihil commemorat. Cicero in libris de officiis fatetur, se tantum aliquam virtutis umbram reperisse, & perperam scribit, neminem læde, nisi laceffitus & injuriâ affectus. Servator enim noster, æterna Patris sapientia, contrarium mandat Matth. 5, 44. dicens, *Diligite hostes vestros.* Rom. 12. 20. *Ale hostem tuum.* Et Servator, antequam moriretur, oravit pro impiis, per quos cruci fuerat affixus, & per quos pedes & manus ejus sanctissimæ crudelissimè fuerunt clavis pertusæ. Stephanus primus martyr, quum lapidaretur, idem fecit, vociferans, Act. 7, 60. *Domine, ne statuas iis hoc peccatum.*

Novum Testamentum commendat & passim inculcat humilitatem, docens, *Deum superbis resistere, humilibus verò dare gratiam: ipsum habitaturum in contritis corde.* Item sibi ipsi manus inferre violentas docet esse horrendum facinus. Esa. 57. 15. Apud Gentiles verò ambire primatum,

Velle præire alios, & iis præcellere semper,
Imo sibi ipsi consciscere mortem,

non ita positum fuit in vitio, sed pro signo magnanimitatis habitum. Sacra Scriptura docet, nuptias à Deo

Deo institutas, à Christo honoratas, & benedictas. Multi vero inter Ethnicos poëtæ impii (pro more quorundam etiam hac ætate viventium) voluptatibus inebriati, & in reprobam mentem traditi, conjugium incessunt, contemnunt, & pro nihilo reputant, dicentes,

Satius esse mulierem sepelire, quam ducere.

Vitam cœlibem esse angelicam. De quibus verissima est vetus illa gnoma:

Sæpe solent vates mentiri.

Quorum carmina sæpe ab anilibus nugis nihil differunt, & sunt veteres ineptiæ.

An non Pythagoras Ethnicorum philosophorum præstantissimus in aureis suis carminibus, prout ea inscribit, planè impiè dixit:

Tartareosque Deos colito?

Quemadmodum etiam Virgilius, quamvis alium loquentem introducens, commemorat hisce verbis:

Flectere si nequeo superos, Acheronta movebo.

Homerus fabulorum scriptorum coryphæus, quæ in solum Deum cadunt, Soli non sine blasphemiam attribuit, Iliad. 3. ubi sic fabulatur:

Sol qui cuncta audis, quique omnia conspicias unus.

Sed quid prætereà loquor? Deficeret enim me tempus, si singula vellem enarrare.

Plurima hisce similia legere licet apud beatum Athanasium in oratione suâ contra gentes.

Hactenus demonstravi, veram sapientiam & virtutem ex Ethnicorum scriptis non esse discendam. Quæ enim quis non habet, ea nec aliis impertiri potest. Novimus verò Scholas à Deo institutas, ab admodum piis principibus apertas, ad sanandos duos animi morbos. Quorum hic quidem est in mente, nempe stultitia, hoc est, ignorantia

norantia Dei & nostri ipforum: ille vero in voluntate sedem habet, nempè inclinatio ad mala. Mens hominis pro innatâ cæcitate neque Deum, neque opera Dei rectè agnoscit. Voluntas quum natura abripiatur ad mala, menti honesta ostendenti repugnat, & bonum appetere non vult.

Quum itaque duplex hæc ægritudo ab Ethnicis scriptoribus sanari aut curari nequeat, quanta quæso infania est, ejusmodi uti medicis, qui ipsi ulceribus scatentes, seipsos sanare non potuerunt? Amentes & ridiculi sumus, qui inventis frugibus glandes edere malumus. Phocylides, omnium poëtarum castissimus, præclare scribit,

Te puerum fas est addiscere semper honesta.

Quid vero esse potest melius, quid utilius, quid magis necessarium, quàm discere & agnoscere unicum verum Deum, & quem misit Jesum Christum? Joh. 17. 3. Hæc scientia nobis in mortis agone opitulatur, & fert suppetias, ubi Plato, Aristoteles, Cicero, omnis Rhetorum facundia, poëtarumque mellifluus sermo, tanquam quisquiliæ & vanus labor perit, penitusque evanescit.

Quapropter Novum Jesu Christi Servatoris nostri Testamentum, tanquam unicum & verissimum animæ Iatrium, hoc est, medicam officinam legamus & meditemur. In hisce Dei eloquiis noctes diesque consumamus, haud ignorantes in iis contineri *verba vitæ æternæ*. Johan. 6. 68. Hodie vocem Dei audientes, ne obturemus aures, ne induremus corda, ne simus immorigeri in sequendo consilio Davidis, clamantis :

Psalm 119. 9. *Quomodo purificabit juvenis vitam suam? observando eam secundum verbum tuum.*

Væ illis præceptoribus, qui vilipendunt hujusmodi admonitiones, qui agnis Christi imponunt, eosque abducunt ad pascua insalubria & palustria!

Sermo itaque Dei inter nos copiosè habitet, Templâ & Scholæ nostræ eo personent: *Oves meæ*, ait Christus, Joh. 10. 27. *vocem meam audiunt, & ego novi illas, & sequuntur me.*

Et

Et Joh. 8. 47. idem proloquitur, dicens, *Qui est ex Deo, verba Dei audit.* Et Apostolus eadem ob oculos ponit Timotheo, filio suo non degeneri, dicens 1 Tim. 4. 7. *Profanas vero & aniles fabulas devita, exerce vero temetipsum ad pietatem.*

O Præceptores, ô Scholarchæ! hæc verba in intimis animi vestri penetralibus recondite : ne arcete, ne prohibete agnos Christi ab his pascuis, scientes ea non tantum adultis, sed etiam adolescentibus data esse. Ne imitamini Phariseos, qui clauferunt regnum cœlorum.

Matth. 23. 13. *Vos non intratis (ait Christus) neque introeuntes finitis introire.*

Similes erant cani qui non vescitur fœno, & tamen ab eo pecudes prohibet.

Audite Christum, principem pastorum, qui dixit ad discipulos suos.

Marc. 10. 13. *Sinite puerulos ad me venire, & ne arcete illos : talium enim est regnum Dei. Amen dico vobis, quicumque non exceperit regnum Dei, ut puerulus, nequaquam in id ingreditur. Et quum accepisset eos in ulnas, impositis super eos manibus, benedixit eis.*

Cæterum in totâ vitâ, quidquid egerimus, nobis convenit semper respicere ad voluntatem Dei sanctissimam, in Sacris Literis nobis revelatam. Non licet ab eâ deflectere ad dextram aut ad lævam. *Quidquid non est ex fide, peccatum est.* Rom. 14. 23. Deus vero legem tulit.

Exod. 23. 13. ubi dicit : *Nomen deorum alienorum ne recordemini, nec audiat ex ore vestro.*

Psal. 16. 4. *Neque assumam nomina eorum idolorum in labiis meis.*

Jerem. 10. 11. *Sic dicetis illis : dii isti, qui cælum & terram non fecerunt, pereant à terrâ, &c.*

Sed quinam sunt dii illi alieni, & quænam sunt nomina eorum? Jupiter, Mercurius, Vulcanus, Neptunus, Saturnus, Bacchus, Mars, aliaque id genus idola famosissima, quibus libri Gentilium referti sunt.

Utinam poëtastri nostri considerarent, ipsos invocantes Jovem, Palladem, Phœbum, &c. diabolum, quamvis per ignorantiam invocasse, ei nescientes serviisse, & apertissimè

apertissimè peccâsse in decalogum. Disertè enim dicit Apostolus.

1 Cor. 10. 20. *Quæ Gentes sacrificant, demoniis sacrificant, & non Deo.*

Sacrificabant vero Jovi, & cæteris diis, quorum paulo ante mentionem fecimus. Act. 14. 13.

Spiritus S. interdixit nobis Christianis, prout paulo ante locuti sumus, ne meminerimus deorum alienorum. *Dignissima* enim sunt idola illa, quorum nomina, quorum mentio & monumenta prorsus deleantur, eque medio planè tollantur.

Repugnantibus verò & objicientibus, Ethnicos scripsisse & reliquisse multa utilia ad emendandos mores, ad Remp. bene gubernandam, &c. & suavitatem poëmatum non esse à philosopho alienam :

Respondeo 1 Cor. 5, 6. *Parum fermenti totam massam fermentat.* Mala bonis mista omnia corrumpunt. In N. T. lege sancti Petri Epistolam priorem, quam Aristotelis & Ciceronis Ethicis longissimè præfero. Lege reliquas sanctorum Apostolorum epistolas, & fateberis illos solos perfectissimam bene vivendi formulam nobis reliquisse, & conscripsisse. Lege proverbia Solomonis, Psalmos, Jobum, Pentateuchum, &c. & divinissimarum gnomarum pelagum admiraberis.

Ethnici si quid boni habuerunt, acceperunt à patriarchis, patriarchæ vero à Deo, & prout cæco notum esse potest, plurimi ex Mose, tanquam antiquissimo Scriptore, moralia sua hauserunt. Bene vero dixit poëta :

Purius ex ipso fonte bibuntur aquæ.

Quod verò ais, suavitatem poëmatum non esse alienam à philosopho, illud in te retorquens, respondeo : Quid dulcius esse potest sacrâ Scripturâ ? Omnium rerum in hac terrâ tandem nos capit satietas ; & ut Pindarus scribit, etiam mellis capimur satietate. Sacræ Scripturæ vero deliciis pia anima saturari nequit. Nul- lum ejus esse potest fastidium. Etenim quænam dulcedo major est charitate Dei effusâ in corda electorum ?

Rom.

Rom. 5. 5. *Qui gustarunt tantam dulcedinem, occulti illius manna*, Apoc. 2. 17. exclamant cum Apostolo.

Ex cujus ore sermo fluxit melle dulcior.

Phil. 3. 8. *Quin etiam certè duco omnia damnum esse propter eminentiam cognitionis Christi Jesu Domini mei, &c. propter quem omnibus istis meipsum multavi, eaque duco pro stercoribus, ut Christum lucrifaciam.* Ergo Scriptura omnium rerum dulcium est dulcissima, & verissimè dicitur :

Si Christum discis, fatis est si cætera nescis.

Si Christum nescis, nihil est si cætera discis,

Et quid est quæso philosophia sine Jesu Christo ?

Amor stultitiæ est, animæque corruptela, & ut Salmo verissimè scripsit, *vanitas vanitatum*. Præbeamus itaque bibendum adolescentibus nostris lac sacrarum literarum, sincerum, purum, & salubre. In Ethnicis poëtis, ut plurimum, multæ sunt nugæ, nihilque fani. Ante Christi adventum in carnem Ecclesia non egebat libris Ethnicis, sed Moses, psalmi & prophetæ suffecerunt. Quare itaque hodie nobis non sufficit Sacra Scriptura, aucta Apostolicorum librorum additione ?

Multi Christiani, qui sub Ethnicis & impiis imperatoribus vixerunt, quando dixerunt, averfanda esse Ethnicorum deorum nomina, persecutione fuerunt pressi, & ut videre est ex Actis Apostolicis, ex epistolâ ad Hebræos. c. 11. v. 37. & ex historiis Ecclesiasticis, virgis cæsi, in carceres abducti, catenis adstricti, lapidati, ferâ dissecti, in ignem præcipitati, aut à feris belluis dilaniati & occisi fuerunt. Poëtastri vero nostri non erubescunt invocare Mûsas, Palladem, & nos admonentes ipsos, derident tanquam nasutulos, quasi nostram ipsorum reformidemus umbram. Opræposteros imitatores, & simios derisorum illorum à Christo alienorum, ab Ecclesiâ remotorum, & planè inexcusabilium ! Vos utique olim potuissetis pacatè vivere inter Gentes à quibus sancti Apostoli & plurimi martyres sine omni commiseratione interfecti fuerunt, quod nollent invocare Jovem, Palladem, Phœbum, &c. Sed

poëtæ nostri, novi illi fabulatores, Homeri simii, & nomine tenus Christiani, se excusare conantur, dicentes, se hæc probè tenere, & melius se sentire quàm loqui. Se nosse idola, & Ethnicos deos nihil esse, quo prætextu olim & Corinthii eodem fanè modo usi sunt. Respondeo verò, *oportere nos etiam ab omni specie mali abstinere*, 1 Thess. 5. 22. Deus abominatur omnem contaminationem exteriorem & interiorem. 2 Corinth. 7. 1. & vult, ut se colamus spiritu & linguâ. Vult, ut se diligamus ex omnibus viribus. Non solam animam, sed etiam corpus creavit, & vult ut utrâque parte se honoremus. Rom. 12. 1. jubet Deus, ut *sistamus membra nostra hostiam vivam*, &c. Profectò ego ejusmodi poëtæ non Christianos, sed Ethnicos palam voco. Vocem enim audio, & ex eâ judicium ferò, eosque qui gentilium more locuti sunt, Ethnicos appello. Quum sim homo, quæ in corde latent, non video. De iis itaque judicare meum non est. Sed ne quis opinetur, hæc paradoxa à me solo exarata & conficta, alios audiamus. Henricus Stephanus in Catechesin Græcè à se versam, fusè de iisdem præfatur. Idem facit Michaël Neander in præfatione suâ in Catechesin beati Martini Lutheri Græcè versam. Præsertim verò Henricus Stephanus in Novo Testamento ita præfatur:

— Illuxitque omnibus isthæc
 Lux Evangelii, quos sol illustrat ab axe ;
 Hic liber est solus, qui vera oracula pandit.
 Quisnam quæso libris his æquaretur Homerus,
 Aures qui mulcet, mendacia inania fundens ?
 Quis vestros animos cacodæmon fascinat cheu
 Mortales, quibus arrident mendacia vana ?
 Qui vero nugas has antetulistis inanes ?
 Vah miseros, inflât quos vana scientia rectum
 Qui nescitis iter, quo flammifera itur ad astra !
 Desinite en tandem ventosa requirere verba,
 Salvificumque Dei tantum perdiscite verbum,
 A vestris oculis tenebras quod discutit omnes,
 Quod vos deducit, piceâ ceu nocte, lucerna,
 Et tandem statuit rutilo vox axe beatos !

Ad

Ad hæc nobiscum sentit etiam Augustinus, priscus Ecclesiæ doctor, in libro suo de confessione, prout eum inscribit, capite 15. ubi dolet se florentem ætatem contrivisse in hujusmodi vanis & inutilibus rebus, atque ita sanctus ille vir exclamat : Utinam (inquit) quum juvenis essem, institutus fuisssem in libris utilibus! Ego adhuc adolescens audivi in scholâ Jovem tonantem & simul adulterantem, &c.

Huic Ecclesiæ lumini assentitur Ludovicus Vives in tractatu de disciplinis, ubi Ethnicos illos autores comparat cum mulieribus Ethnicis, ab Israëlitis in bello captis & abductis, de quibus legere licet Deut. 21. Manifestè verò Deus conjugium cum exoticâ prohibet, Exod. 34. 16. Deut. 7. 3. Sententia Ludovici Vivis est, pari ratione Ethnicos illos autores non congruere Scholis Christianis.

Audivisti non tantum, Lector, qui Deum diligis, rationes multas, sed etiam Scripturæ testimonia, & testimonia virorum magnorum, Theologorum, Philosophorum & Philologorum. Hæc profectò quæstio non eget ampliori demonstratione, prout est proverbium vulgatissimum :

In bonâ causâ tria verba sufficiunt.

Colligo itaque, sicut ex iis, quæ persæpe à me sunt dicta, ad oculum demonstravi, fidelium præceptorum, & pædagogorum esse officium, ut in posterum N. T. Jesu Christi Servatoris nostri adolescentibus diligenter exponant, grammaticè dictiones resolvant, & quantum fieri potest, illis dicta interpretentur, attemperantes sese ad teneræ ætatis inscitiam.

Such are the sentiments and cautions of this excellent man. What effect they may produce on the minds of others he cannot say ; but to the Compiler there appears much good sense, as well as piety, in his observations. If, indeed, he means to exclude classic authors wholly from our schools, he in no wise agrees with him. He should be extremely sorry ever to see that day. The loss, he conceives, would be inestimable

mable both to the interests of religion and learning. All he contends for, is, that we should not Paganize in so great a degree ; that, in Christian schools and universities, the profane classics shall not be *Principals*; but, that they shall be selected, and read with caution ; that great care and pains shall be used by the teacher to counteract the ill-tendency of them ; and, that the Old Testament, in conjunction with the New, and in its own proper language, shall be introduced into our schools, and made, as hath been already expressed, *THE STANDARD CLASSIC*. He would have these unparalleled writers frequently enlarged upon, and strongly recommended, especially on a Sunday, in the presence of young gentlemen destined to the learned professions. He would wish them to be taught to pronounce with justness and propriety some of the orations of these inimitable authors, instead of dwelling for ever on Pagan themes. He would have them read as Poets, as Orators, and as Historians : as the most sublime of Poets, as the most eloquent of Orators, and as the most authentic and instructive of Historians. Let Homer and Virgil, and the other Gentile poets, have their just degree of praise and estimation ; but let young people be taught, at the same time, that they are only beautiful and ingenious triflers, comparatively speaking, and, as Plato says of father Homer in particular, lie with the best grace in the world ; that, notwithstanding all that has been, or all that can be said in favour of them, they are so adulterated with false divinity, lax morality, and lewd preferences, that they are rather calculated to endanger the virtue, than promote the happiness of mankind.

That the Holy Scriptures may be made perfectly familiar to the learned youth of the nation, the Compiler would, therefore, recommend, that a Collection, on the plan of the two last volumes of this Work (or on a better) be published, with a good paper and type, for the use of schools, in Latin, Greek, and Hebrew,

Hebrew, and read along with the Heathen writers, at least as a Sunday Book,* and a book wherewith to close each day. First, let it be repeatedly read, and thoroughly digested, in Latin, then in Greek, and lastly in Hebrew. And let no young gentlemen be permitted to go to the University, or to enter into Holy Orders, till this is done. Whatever he may know besides, or whatever he may be ignorant of, let this be the *Sine qua non*. And if the late venerable Lowth's celebrated *Prælectiones de Sacra Poesi Hebræorum* were added to such a selection, and read as a classical performance, much good might be expected, and the Word of God would obtain its proper authority. It would soon be held in the highest honour and estimation, as every way worthy of God, not only among the poor and illiterate, who embrace it on the credit of others, but amongst all men of real learning and taste, whether they submitted their necks to its gentle yoke or not.

It is an invariable maxim among classical scholars, that Plato, Xenophon, Tully, Juvenal, and other Greek and Roman authors, cannot be read, to any considerable advantage, without a competent knowledge of their respective languages. If this is just with regard to these two, will it not hold equally good with regard to languages in general? If so, how shall we be able to enter into the spirit, and to taste the beauties of the Jewish authors, without an acquaintance with that first and most simple of all languages, in which they wrote? And is it not, at least, as necessary that we should be able to understand the latter

*—Close the day's work, under the determinate sentence of David or Solomon, or the Evangelists and Apostolic Scriptures.—Sundays also and every evening may be now understandingly spent in the highest matters of theology, and church history ancient and modern: and ere this time the Hebrew tongue at a set hour might have been gained, that the Scriptures may be now read in their own original, whereto it would be no impossibility to add the Chaldee, and the Syrian dialect.

accurately as much as the former? Shall we pity and despise the man, who, having it in his power to act otherwise, prefers reading Pope's Homer and Dryden's Virgil, to perusing these immortal Bards in their more noble originals? and yet applaud the classical scholar, who, neglecting or despising the Hebrew, spends his whole life in studying the Book of God in one of the most literal of all translations? Let those who know no better, and who are not able to remedy the evil, be thankful that providence has afforded them so valuable a substitute; but let not scholars be so preposterous, as to contend for the inutility of a knowledge of the sacred tongue, while they are such able and strenuous advocates for reading the Pagan writers in their own proper languages. The study of the original text, says a judicious French author, can never be sufficiently recommended. It is the shortest, surest, and most agreeable way to all sorts of learning. Draw from the spring-head, and take not things at second hand. Let the writings of the great masters be never laid aside; dwell upon them, settle them in your mind, and cite them upon occasion; make it your business thoroughly to understand them in their full extent, and in all their circumstances: acquaint yourself fully with the principles of original authors; bring them to a consistency, and then do you yourself make your deductions.*

If the Compiler might be permitted, without offence, to suggest one idea more, he would earnestly recommend to those whom it may concern, that the best pieces of the Greek and Latin Fathers, who lived in the three first centuries, should be published together in an handsome volume or two, and put into the hands of Youth before they leave their respective schools. And if some of the finest parts of St. Chrysostom and Lactantius were added from the Writers of the fourth age, the selection would be greatly improved.

This

* La Bruyere, Mœurs de ce siècle.

This should be carefully read now and then, especially on a sabbath-day, in conjunction with the former, not as a book to polish their style, but to improve their minds, to warm their hearts, and to introduce them to an acquaintance with these venerable, but too much neglected, Authors. It is for want of this early acquaintance, that the generality even of the Clergy remain, in a great degree, strangers to them, all the remainder of their lives.

This early introduction to these Authors, ought more particularly to be encouraged by those who are friends to our present Church Establishment, as its doctrine and discipline (abuses excepted) are certainly founded upon, and most conformable to them, of any Church Establishment this day in Christendom. It is not sufficient that a few learned men merely should know these things: the circumstances of the Primitive Church ought to be familiar to the curious and inquisitive of every rank and order of men. This would have a greater tendency, perhaps, than any other step that can be taken to establish common Christians in their most holy faith, and to keep them firm and steady to their profession, when they found, that both their belief and practice are the same as those of the first Christians, in the best and purest ages of the Church. For this purpose, if ever a new translation of the Holy Scriptures should be attempted by public authority, which is the earnest wish of many learned men, he would recommend to them who shall be concerned in the great undertaking, to consider, whether it would not be for the advantage of real Christianity, to subjoin to the end of the New Testament a translation of these prime pieces of the Fathers, in the same manner as the books of Apochrypha are subjoined to the Old Testament. The common people would hereby have an opportunity of seeing with their own eyes, and of judging for themselves, whether the doctrine and discipline of the Church-established are not, in the main,

the

the same as were held and practised by the immediate followers of our blessed Lord, and his Apostles.

Nor would any danger arise to the style and language of Youth by such a mode of proceeding. For though the writings of the Fathers are most eminently useful for that fine pious strain which characterizes them, and for that knowledge of the state of the Primitive church which they convey to us, yet there are some of them by no means defective either in strength or elegance of language. A good judge of composition has favoured the public with a pleasing view of the style of Minutius, Lactantius, and Chrysostom, with which these observations on the Fathers shall close: The Dialogue of Minutius, says he, is judicious and elegant, close and perspicuous. The critics have indeed charged him with want of the Roman purity in some places; but if he has in a few passages a little spice of the African dialect, it is the least imaginable. He is full of lively and instructive sentences, which almost equal the number of his periods; which sentences naturally result from his subject, and are neatly interwoven with the thread and contexture of his discourse. He argues with convincing reason, and rallies with agreeable satire and sharpness. His wit is true sterling, solid and bright, of intrinsic value, and unallayed lustre. He clears Christianity from the vile aspersions which the Pagan disputant threw upon it, and retorts his charge upon his adversary's religion, with such becoming vehemence, and evidence of truth, that he demonstrates himself to be the most dangerous opponent that could be feared against a bad cause, as well as the noblest advocate, and ablest champion, that could be desired for a good one.

Lactantius has so much of the strength and beauty of the great Roman philosopher and orator, that he has gained the honourable character of the Christian Cicero. No man wrote with equal purity after the decay of the Latin tongue; scarce any man so like Cicero in its state of perfection. Both the Christian Apologists understand

understand all the rites and ceremonies of the Grecian and Roman religion ; and are perfectly acquainted with all their Authors. They happily employ the arguments of the Pagan philosophers, the accounts of their historians, and the eloquence of their poets and orators, to defend and adorn the Christian cause. They turn the artillery of their Heathen enemies against them ; prove their pretended gods to be mere mortals, by the concessions of their most zealous worshippers ; and triumph over Roman superstition by the force of Roman eloquence.

St. Chrysostom is easy and pleasant to new beginners ; and has written with a purity and eloquence which have been the admiration of all ages. This wonderful man, in a great measure, possesses all the excellencies of the most valuable Greek and Roman classics. He has the invention, copiousness, and perspicuity of Cicero ; and all the elegance and accuracy of composition which is admired in Isocrates ; with much greater variety and freedom. According as his subject requires, he has the easiness and sweetness of Xenophon, and the pathetic force and rapid simplicity of Demosthenes. His judgment is exquisite, his images noble, his morality sensible and beautiful. No man understands human nature to greater perfection, nor has a happier power of persuasion. He is always clear and intelligible upon the loftiest and greatest subject ; and sublime and noble upon the least.*—

There are two or three other little books, of a date somewhat later, which the Editor could wish to have thrown into the way of young gentlemen before their minds become contaminated by mixing with the world. Though the language cannot be recommended for them to imitate, and though there are several things that are truly objectionable, yet there is such a favour of piety and devotion as must touch the heart of every well disposed person in a very powerful and agreeable manner.

* Blackwall's Introduction to the Classics,

manner. The Reader will probably judge, that the Devotional pieces of St. Augustine, and the Imitation of Christ by Thomas a Kempis, are here intended. Whoever wishes to enter into the Interior of religion, may spend a profitable hour every now and then in one or other of these ascetic authors. Few human writings will have so great a tendency to raise his affections, to purify his heart, to sublime his soul, and to prepare him for the enjoyment of those *pleasures which are laid up at God's right hand for evermore*. Who, for instance, can read the following hymn of Augustine, and not pant after the happiness it describes, even though his judgment may utterly disapprove of the monkish rhymes, and play of words, which run through the whole?

Ad perennis vitæ fontem
Mens sitivit arida,
Claustra carnis præsto frangi
Clausæ quærit anima,
Gliscit, ambit, elucetatur
Exul, frui patriâ.

Dum pressuris, ac ærumnis,
Gemens se obnoxium,
Quam amisit, cum deliquit,
Contemplatur gloriam,
Præsens malum auget boni
Perditi memoriam.

O quis promat, urbis pacis
Quanta sit lætitia !
Ubi vivis margaritis
Surgunt ædificia :
Auro celsa micant tecta,
Radiant triclinia.

Solis gemmis pretiosis
Hæc structura nectitur :
Auro mundo, tanquam vitro,
Urbis via sternitur.
Abest finis, limus abest,
Lues nulla cernitur.

Hyems horrens, torrens æstas,
Illic nunquam sæviunt.
Flos perpetuus rosarum
Ver agit perpetuum.
Candent lilia, rubescit
Crocus, fudat balsamum.

Virent prata, vernant sata,
Rivi mellis influunt
Pigmentorum spirat odor,
Liquor et aromatum ;
Pendent poma floridorum
Non lapsura nemorum.

Non alternat Luna vices,
Sol, vel cursus fiderum,
Agnus est sælicis urbis
Lumen in Occiduum :
Nox, et tempus defunt ei ;
Diem fert continuum.

Illic sancti quique, velut
Sol præclarus, rutilant ;
Post triumphum coronati
Mutuo conjubilant :
Et prostrati pugnas hostis
Jam securi numerant.

Omni labe defæcati
Carnis bella nesciunt :
Caro, facta spiritalis,
Et mens, unum sentiunt :
Pace multâ perfruentes
Scandala non perferunt.

Mutabilibus exuti
Repetunt originem ;
Et præsentem veritatis
Contemplantur speciem :
Hinc vitalem vivi fontis
Hauriunt dulcedinem.

Inde statum, semper iidem,
Exeuntes capiunt :
Clari, vividi, jucundi
Nullis peccant casibus.
Absunt morbi semper fanis ;
Senectus, juvenibus.

Hinc

Hinc perenne tenent esse ;
 Nam transire transiit.
 Inde vigent, virent, florent,
 Corruptela corrui.
 Immortalis vigor atræ
 Mortis jus absorbuit.
 Qui scientem cuncta sciant,
 Quid jam scire nequeunt ?
 Nam et pectoris arcana
 Penetrant alterutrum,
 Unum volunt, unum nolunt,
 Unitas est mentium.
 Licet cuique sit diversum
 Pro labore meritum,
 Charitas hoc suum facit,
 Quæ dum amat alterum,
 Proprium sic singulorum
 Commune fit omnium.
 Ubi corpus, illuc celsæ
 Congregantur aquilæ,
 Quo, cum angelis, beatæ
 Recreantur animæ.
 Uno pane vivunt cives
 Utriusque patriæ.
 Avidi, et semper pleni,
 Quod habent desiderant ;
 Non satietas fastidit,
 Neque fames cruciat :
 Inhiantes semper edunt,
 Et edentes inhiant.
 Regem cæli in excelsis
 Fælix cernit anima,
 Et sub sede spectat altâ
 Orbis volvi machinam,
 Solem, lunam, et globosa
 Cum planetis fidera.
 Illic novas harmonias
 Vox meloda contitat :
 Et in jubilum prolata
 Mulcent aures organa,
 Dum sancti, per quem triumphant,
 Regi dant præconia.

Christe,

Chrifte, palma bellatorum,
 Hoc in municipium
 Introduc me, post solutum
 Militare cingulum.
 Fac consortem donativi
 Beatorum civium.
 Præbe vires inexhausto
 Laboranti prælio,
 Ut quietem post præcinctum
 Debeas emerito,
 Teque merear potiri,
 Sine fine præmio. Amen.*

Whether these sentiments on Biblical and classical learning, will comport with the ideas of the worthy Masters of our Grammar schools, he cannot say. The Compiler wilhes not to give displeasure to any man, much less to that most useful and respectable body of men. For how little soever they may be esteemed in this superficial and dissipated age, some of the first characters that ever lived have submitted to, and delighted in, the employment; and the bestjudges of real merit have always held the Instructors of youth in high estimation. Indeed, strictly speaking, what are Parents, but instructors of Infants; School-masters, but instructors of Boys; Heads of Colleges, but instructors of Youth; and Clergymen, but instructors of full-grown men? Whether this is admitted or not, let it be remembered, that Socrates, Plato, Aristotle, Pythagoras, and Quintillian, among the ancient Heathen; Pantænus, Origen, Dionysius, Alexandrinus, among the Fathers of the Christian church; and Erasmus, Wotton, Hale, Milton, and many others among the more modern; were all employed, in a private or public way, in the education of youth. And we may justly say with the great Roman orator: *Quid munus reipublicæ adferre majus, meliusve possumus, quam si docemus atque erudimus juventutem?*

* See the Works of Augustine, vol. 9.

juventutem? His præsertim moribus, atque temporibus, quibus ita prolapsa est, ut omnium opibus refrenanda ac coercenda sit.

The Editor of this Work can well assure those Gentlemen, how little soever he himself may be capable of promoting either the one or the other, that the interests of Religion and Learning lay much upon his heart; and any mode of education which is best calculated to promote these great ends, he most sincerely wishes success to. His own opinion he has delivered with freedom, but without undue attachment. If he errs in an over-zealous regard to the Oracles of Truth, and the Sacred Language, he errs in good company, and he hopes it is a mistake, that will do neither him, nor his Readers, nor the Public, any real harm. If any thing otherwise, he has no quarrel with them. Conscious how frail we all are, and how little the most learned know, he considers very few subjects as worthy of a controversy. The great controversy with him, he hopes, will ever be with his own passions. And this, together with the essential duties of his station, he is ready to acknowledge, engages so much of his time and attention, that he has neither leisure nor inclination for inferior kinds of controversy. The proper business of life seems to be of a different nature. What that business is, the following words of a wise man will not unaptly tell: * May my last hours find me occupied in amending and improving my heart! that I may be able to say to God, Have I violated thy commands? have I ever accused thee, and complained of thy government? I have been sick and infirm, because it was thy appointment; and so have others, but I willingly. I have been poor, according to thy good pleasure, but contented. I have had no dignities: thou hast withheld them, and I have not thought them even worthy of a wish. Didst thou see me sad
and

* See Jortins' Remarks on Ecclesiastical History.

and dejected on these accounts? Did I not appear before thee with a serene countenance, and chearfully complying with thy sacred orders? Deal with me, and dispose of me as thou wilt; thy will is mine; and if any one shall say, that thou hast been unkind to me, I will defend and maintain thy cause against him. Wilt thou that I depart hence? I go; and I return thee my sincerest thanks that thou hast vouchsafed to call me hither to this great assembly and entertainment, and hast permitted me to contemplate thy Works, to admire and adore thy Providence, and to comprehend the wisdom of thy Conduct. May death seize me writing and meditating such things!

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. Amen.

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BOOK VI.

INTRODUCTION.

THE first part of this book contains the most useful and striking portions of the Divine and Apocryphal writings, which come under the idea of Proverbial Sayings, together with some miscellaneous matters, that could not so well be reduced to any other head: The second part contains Proverbial Sayings also, and other miscellaneous matters, which have been collected from several of the most valuable among Pagan authors.

Every competent reader will see reason to admire those sparkling rays of light and truth, which have been emitted from the glorious Sun of Righteousness, many of them long before he arose upon our benighted world: but yet, I think, he will readily allow, that they fall very much short of those glowing proverbs and golden sayings, which will be found in the first part, and in which the Holy Scriptures and Apocryphal books so wonderfully abound. Let the Reader, however, judge for himself. I appeal to his piety and his feelings.

BOOK VI

THE HISTORY OF THE

The first part of the book contains a general history of the world from the beginning of the world to the present time. The second part contains a particular history of the British Empire, from the reign of King Henry the Second to the reign of King George the Third. The third part contains a particular history of the British Empire, from the reign of King George the Third to the present time. The fourth part contains a particular history of the British Empire, from the reign of King George the Third to the present time. The fifth part contains a particular history of the British Empire, from the reign of King George the Third to the present time. The sixth part contains a particular history of the British Empire, from the reign of King George the Third to the present time. The seventh part contains a particular history of the British Empire, from the reign of King George the Third to the present time. The eighth part contains a particular history of the British Empire, from the reign of King George the Third to the present time. The ninth part contains a particular history of the British Empire, from the reign of King George the Third to the present time. The tenth part contains a particular history of the British Empire, from the reign of King George the Third to the present time.

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BOOK VI.

PART I.

Proverbial Sayings, and other miscellaneous Discourses, from the Holy Scriptures and Apocryphal Writings.

MY son, get wisdom, get understanding; forget it not; forsake her not, and she shall preserve thee; love her and she shall keep thee.

Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding. Exalt her and she shall promote thee: she shall bring thee to honour when thou dost embrace her: she shall give to thine head an ornament of grace; and a crown of glory shall she deliver to thee.

Trust in the Lord with all thine heart; and lean not unto thine own understanding: In all thy ways acknowledge him, and he shall direct thy paths.—Be not wise in thine own eyes; fear the Lord, and depart from evil; it shall be health to thy navel, and marrow to thy bones.—Honour the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

My son, despise not the chastening of the Lord, neither be weary of his correction: for whom the Lord loveth he correcteth, even as a father the son in whom he delighteth.

—With-hold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour,

neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.—The curse of the Lord is in the house of the wicked; but he bleffeth the habitation of the just.—Surely the Lord scorneth scorners; but he giveth grace unto the lowly.—The wise shall inherit glory; but shame shall be the promotion of fools.

Enter not into the path of the wicked; and go not in the way of evil men: avoid it, pass not by it, turn from it, and pass away: for they eat the bread of wickedness, and drink the wine of violence: but the path of the just is as the shining light, that shineth more and more unto the perfect day.—The memory of the just is blessed; but the name of the wicked shall rot.—The fear of the Lord prolongeth days; but the years of the wicked shall be shortened.—A false balance is abomination to the Lord; but a just weight is his delight.—The liberal soul shall be made fat; and he that watereth, shall be watered also himself.—They that are of a froward heart are abomination to the Lord; but such as are upright in their way are his delight.

Treasures of wickedness profit nothing.—The Lord will not suffer the soul of the righteous to famish.—The hand of the diligent maketh rich.—Blessings are upon the head of the just.—In the multitude of words there wanteth not sin.—The blessing of the Lord it maketh rich.—The expectation of the wicked shall perish.—The righteous shall never be moved.

He that with-holdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it.—A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel.—Lying lips are abomination to the Lord; but they that deal truly are his delight.—He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.—He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.—The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.—The house of the wicked shall be overthrown; but the tabernacle of the upright shall flourish.

There is a way which seemeth right unto a man; but the end thereof are the ways of death.—Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.—A wise man feareth and departeth from evil; but the fool rageth and is confident.—In the fear of the Lord is strong confidence, and his children shall have a place of refuge.—He that is slow to wrath is of great understanding; but he that

that is hasty of spirit exalteth folly.—He that oppresseth the poor reproacheth his Maker; but he that honoureth him hath mercy on the poor.—Righteousness exalteth a nation; but sin is a reproach to any people.—A soft answer turneth away wrath; but grievous words stir up anger.—The eyes of the Lord are in every place, beholding the evil and the good.

The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight.—The way of the wicked is an abomination to the Lord; but he loveth him that followeth after righteousness.—The thoughts of the wicked are an abomination to the Lord; but the words of the pure are pleasant words.—The sacrifice of the wicked is abomination; how much more when he bringeth it with a wicked mind?—The Lord is far from the wicked; but he heareth the prayer of the righteous.

Hell and destruction are before the Lord; how much more then the hearts of the children of men?—The preparation of the heart in man; and the answer of the tongue is from the Lord.—The Lord hath made all things for himself; yea, even the wicked for the day of evil.—Every one that is proud in heart is an abomination to the Lord; though hand join in hand he shall not be unpunished.—When a man's ways please the Lord; he maketh even his enemies to be at peace with him.—A man's heart deviseth his way; but the Lord directeth his steps.—The lot is cast into the lap; but the whole disposing thereof is of the Lord.

Better is a little with the fear of the Lord, than great treasures and trouble therewith.—Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.—Better is a little with righteousness, than great revenues without right.—Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife.—Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.—Better is the poor, that walketh in his uprightness, than he that is perverse in his ways, though he be rich.—It is better to dwell in the wilderness, than with a contentious and angry woman.—A foolish son is the calamity of his father; and the contentions of a wife are a continual dropping.—It is better to dwell in a corner of the house top, than with a brawling woman in a wide house.

Pride goeth before destruction; and an haughty spirit before a fall.—How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?—There is a way that seemeth right unto a man; but the end thereof are the ways of death.—The hoary head is a crown of

of glory, if it be found in the way of righteousness.—He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Whoso mocketh the poor reproacheth his maker; and he that is glad at calamities shall not be unpunished.—Whoso rewardeth evil for good, evil shall not depart from his house.

The beginning of strife is as when one letteth out waters; therefore leave off contention before it be meddled with.—He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.—Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding.—He that is slothful in his work, is brother to him that is a great waster.—He that answereth a matter before he heareth it, it is folly and shame unto him.—The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.—He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again.—There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.

The name of the Lord is a strong tower; the righteous runneth into it and is safe.—Say not I will recompense evil; but wait on the Lord and he will save thee.—The king's heart is in the hand of the Lord; as the rivers of water he turneth it whithersoever he will.—Every way of a man is right in his own eyes; but the Lord pondereth the hearts.—To do justice and judgment is more acceptable to the Lord than sacrifice.—Judgments are prepared for scorners; and stripes for the back of fools.—The sluggard will not plow by reason of the cold; therefore shall he beg in harvest and have nothing.—The just man walketh in his integrity; his children are blessed after him.—Divers weights and divers measures, both of them alike are abomination to the Lord.—The hearing ear, and the seeing eye, the Lord hath made even both of them.—Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.—It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth.—An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.—The spirit of a man is the candle of the Lord, searching all the inward parts of the belly.—Whoso stoppeth his ear at the cry of the poor, he also shall cry himself, but shall not be heard.—

heard.—He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich.—He that followeth after righteousness and mercy, findeth life, righteousness, and honour.

There is no wisdom, nor counsel, nor understanding, against the Lord.—The horse is prepared against the day of battle; but safety is of the Lord.—By humility and the fear of the Lord, are riches, and honour, and life.—Train up a child in the way he should go; and when he is old he will not depart from it.—He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.—He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.—Rob not the poor because he is poor; neither oppress the afflicted in the gate; for the Lord will plead their cause, and spoil the soul of those that spoiled them.—Seest thou a man diligent in his business? He shall stand before kings, he shall not stand before mean men.—Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long.—Be not among wine-bibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty; and drowsiness shall cloath a man with rags.

Hearken unto thy father that begat thee; and despise not thy mother when she is old.—If thou forbear to deliver them that are drawn unto death; and those that are ready to be slain: if thou sayest, Behold we knew it not: doth not he that pondereth the heart consider it? And he that keepeth thy soul doth he not know it? And shall not he render to every man according to his works?—Fret not thyself because of evil men, neither be thou envious at the wicked: for there shall be no reward to the evil man; the candle of the wicked shall be put out.—If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

He that hath no rule over his own spirit is like a city that is broken down, and without walls.—Seest thou a man wise in his own conceit? There is more hope of a fool than of him.—The sluggard is wiser in his own conceit, than seven men that can render a reason.—He that passeth by and meddleth with strife, belonging not to him, is like one that taketh a dog by the ears.—Let another man praise thee and not thine own mouth; a stranger, and not thine own lips.—Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.—Iron sharpeneth iron; so a man sharpeneth

sharpeneth the countenance of his friend.—As in water face answereth to face; so the heart of man to man.—Though thou shouldest bray a fool in a mortar among wheat with a pestil, yet will not his foolishness depart from him.

The wicked flee when no man pursueth; but the righteous are bold as a lion.—They that forsake the law praise the wicked; but such as keep the law contend with them.—He that turneth away his ear from hearing the law; even his prayers shall be abomination.—He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.—He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough.—He that rebuketh a man, afterwards shall find more favour, than he that flattereth with his tongue.—Whoso robbeth his father or his mother, and saith, It is no transgression, the same is a companion of a destroyer.—He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse.

He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.—The righteous considereth the cause of the poor; but the wicked regardeth not to know it.—The rod and reproof give wisdom; but a child left to himself, bringeth his mother to shame.—Correct thy son and he shall give thee rest; yea, he shall give delight unto thy soul.—An unjust man is an abomination to the just; and he that is upright in his way is abomination to the wicked.—Every word of God is pure; he is a shield to them that put their trust in him.—The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.—Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.—Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not before God.—Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation

reputation for wisdom and honour.—By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.—Cast thy seed upon the moist ground; for thou shalt find it after many days.—As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with-child; even so thou knowest not the works of God who maketh all.

In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.—Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee unto judgment.—Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man: for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

P. overbs and Ecclesiastes.

WISE SON OF SIRACH.

STRIVE for the truth unto death, and the Lord shall fight for thee.—Be not hasty in thy tongue, and in thy deeds slack and remiss.—Be not as a lion in thy house; nor frantic among thy servants.—Let not thine hand be stretched out to receive, and shut when thou shouldest repay.—Be in peace with many; nevertheless have but one counsellor of a thousand.—Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave.—Let thy talk be with the wise; and all thy communication in the law of the Most High.—Whether he be rich, noble, or poor, their glory is the fear of the Lord.—Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord.

Blame not before thou hast examined the truth; understand first, and then rebuke.—Answer not before thou hast heard the cause; neither interrupt men in the midst of their talk.—Prosperity and adversity, life and death, poverty and riches, come of the Lord.—Wisdom, knowledge, and understanding of the law, are of the Lord; love, and the way of good works, are from him.—Marvel not at the works of sinners, but trust in the Lord, and abide in thy labour; for it is an easy thing in the sight of the Lord, on the sudden to make a poor man rich.—A friend cannot be known in prosperity;

perity ; and an enemy cannot be hidden in adversity.—Love the Lord all thy life, and call upon him for thy salvation.—A labouring man that is given to drunkenness shall not be rich ; and he that contemneth small things shall fall by little and little.

If thou hast heard a word let it die with thee, and be bold, it will not burst thee.—He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the Most High.—A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.—Admonish a friend, it may be he hath not done it ; and if he have done it, that he do it no more.—Admonish thy friend, it may be he hath not said it ; and if he have, that he speak it not again.—Admonish a friend, for many times it is a slander ; and believe not every tale.

A fool lifteth up his voice with laughter ; but a wise man doth scarce smile a little.—A fool will peep in at the door into the house ; but he that is well nurtured will stand without.—It is the rudeness of a man to hearken at the door ; but a wise man will be grieved with the disgrace.—A man that breaketh wedlock, saying thus in his heart, Who seeth me ? I am compassed about with darkness, the walls cover me, and nobody seeth me ; what need I to fear ? the Most High will not remember my sins. Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

There is nothing better than the fear of the Lord ; and there is nothing sweeter than to take heed unto the commandments of the Lord.—It is a great glory to follow the Lord ; and to be received of him is long life.—Oh, how great is he that findeth wisdom ! Yet there is none above him that feareth the Lord.—Give me any plague but the plague of the heart ; and any wickedness but the wickedness of a woman.—I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.—All wickedness is but little to the wickedness of a woman ; let the portion of a sinner fall upon her.

Blessed is the man that hath a virtuous wife, for the number of his days shall be double.—A virtuous woman rejoiceth her husband ; and he shall fulfil the years of his life in peace.—A good wife is a good portion, which shall be given in the portion of them that fear the Lord.—A silent and loving woman is a gift of the Lord ; and there is nothing
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so much worth as a mind well instructed.—A woman that honoureth her husband shall be judged wife of all; but she that dishonoureth him in her pride, shall be counted ungodly of all.

Better is the poor, being sound and strong of constitution; than a rich man that is afflicted in his body.—Health and a good state of body are above all gold; and a strong body above infinite wealth.—There are no riches above a sound body; and no joy above the joy of the heart.—Sound sleep cometh of moderate eating; he riseth early, and his wits are with him; but the pain of watching, and the pangs of the belly, are with an insatiable man.—Shew not thy valiantness in wine; for wine hath destroyed many.—Wine measurably drunk, and in season, bringeth gladness of the heart, and cheerfulness of the mind: but wine drunken with excess, maketh bitterness of the mind, with brawling and quarrelling.

Give not thy son and wife, thy brother and friend, power over thee while thou livest; and give not thy goods to another, lest it repent thee, and thou entreat for the same again.—As long as thou livest, and hast breath in thee, give not thyself over to any: for it is better that thy children should seek to thee, than thou shouldest stand to their courtsey.—The eyes of the Lord are upon them that love him; he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon; a preservation from stumbling, and an help from falling: he raiseth up the soul and lighteneth the eyes; he giveth health, life, and blessing.—The Most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices.

He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing? So it is with a man that fasteth for his sins, and goeth again, and doeth the same; who will hear his prayer? Or what does his humbling profit him?—He that keepeth the law bringeth offerings enough. He that taketh heed to the commandment offereth a peace-offering. He that requiteth a good turn offereth fine flour; and he that giveth alms sacrificeth praise.—To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.—Give to the Most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye: for the Lord recompenseth, and will give thee seven times as much.

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He that serveth the Lord shall be accepted with favour; and his prayer shall reach unto the clouds.—Mercy is seasonable in the time of affliction; as clouds of rain in the time of drought.—The Lord hath created medicines out of the earth; and he that is wise will not abhor them.—My son, in thy sickness be not negligent; but pray unto the Lord, and he will make thee whole.—Woe be unto you, ungodly men, who have forsaken the law of the Most High God! for, if ye encrease, it shall be to your destruction.

When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.

O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions; unto the man that hath nothing to vex him, and that hath prosperity in all things, yea, unto him that is yet able to receive meat!

O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things; and to him that despaieth, and hath lost patience!

Ecclesiasticus.

The Renown of Wisdom.

DOTH not wisdom cry, and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom; and ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge, rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil; pride and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength.

strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit substance: and I will fill their treasures. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth: when there were no fountains abounding with water. Before the mountains were settled; before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men. Now, therefore, hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me, findeth life, and shall obtain favour of the Lord. But he that sinneth against me, wrongeth his own soul: all they that hate me love death.

Proverbs 8.

The Complaint and Reproof of Wisdom.

WISDOM crieth without; she uttereth her voice in the streets. She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, how long, ye simple ones, will ye love simplicity; and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof; behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched

stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not chuse the fear of the Lord. They would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me, shall dwell safely, and shall be quiet from fear of evil. *Proverbs 1. 20—33.*

The Praise of Wisdom.

WISDOM shall praise herself, and shall glory in the midst of her people. In the congregation of the Most High shall she open her mouth, and triumph before his power. I came out of the mouth of the Most High, and covered the earth as a cloud. I dwelt in high places, and my throne is in a cloudy pillar. I alone compassed the circuit of heaven, and walked in the bottom of the deep. In the waves of the sea, and in all the earth, and in every people, and nation, I got a possession. With all these I sought rest: and in whose inheritance shall I abide? So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel. He created me from the beginning before the world, and I shall never fail. In the holy tabernacle I served before him: and so was I established in Sion. Likewise in the beloved city he gave me rest, and in Jerusalem was my power. And I took root in an honourable people, even in the portion of the Lord's inheritance. I was exalted like a cedar in Libanus, and as a cypress-tree upon the mountains of Hermon. I was exalted like a palm-tree in Engaddi, and as a rose-plant in Jericho, as a fair olive-tree in a pleasant field, and grew up as a plane-tree by the water. I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle. As the turpentine-tree I stretched

stretched out my branches, and my branches are the branches of honour and grace. As the vine brought I forth pleasant favour, and my flowers are the fruit of honour and riches. I am the mother of faith love, and fear, and knowledge, and holy hope; I therefore being eternal, am given to all my children which are named of him. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. For my memorial is sweeter than honey, and mine inheritance than the honey-comb. They that eat me shall yet be hungry, and they that drink me shall yet be thirsty. He that obeyeth me shall never be confounded, and they that work by me shall not do amiss. All these things are the book of the covenant of the most high God, even the law which Moses commanded for an heritage unto the congregations of Jacob. Faint not to be strong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and besides him there is no other Saviour. He filleth all things with his wisdom, as Phison, and as Tigris in the time of the new fruits. He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest. He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage. The first man knew her not perfectly: no more shall the last find her out. For her thoughts are more than the sea, and her counsels profounder than the great deep. I also came out as a brook from a river, and as a conduit into a garden. I said, I will water my best garden, and will water abundantly my garden-bed: and lo, my brook became a river, and my river became a sea. I will yet make doctrine to shine as the morning, and will send forth her light afar off. I will yet pour out doctrine as prophecy, and leave it to all ages for ever. Behold, that I have not laboured for myself only, but for all them that seek wisdom.

Ecclesiasticus 24.

Earnest seekers of wisdom shall find.

MY son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord

giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

Proverbs 2. 1—9.

Happiness of finding wisdom.

HAPPY is the man that findeth wisdom, and the man that getteth understanding. For the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

Proverbs 3. 13—18.

Advice to husbands.

DRINK waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers with thee. Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind, and pleasant roe: let her breasts satisfy thee at all times, and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? For the ways of man are before the eyes of the Lord, and he pondereth all his goings.

Proverbs 5. 15—21.

Reproof of the sluggard.

GO to the ant, thou sluggard; consider her ways and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man.

Proverbs 6. 6—11.

Mischief

Mischiefs of whoredom.

MY son, keep thy father's commandment, and forfake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goest it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: to keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent. Men do not despise a thief if he steal to satisfy his soul when he is hungry; but if he be found, he shall restore seven fold, he shall give all the substance of his house: but whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away. For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts.

Proverbs 6. 20—35.

Character of a whore.

A FOOLISH woman is clamorous: she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways: whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell.

Proverbs 9. 13—18.

A useful caution to young men.

MY son, keep my words, and lay up my commandments with thee. Keep my commandments, and live, and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wisdom;

thou art my sister, and call understanding thy kinswoman : That they may keep thee from the strange woman, from the stranger which flattereth with her words. For at the window of my house I looked through my casement, and beheld among the simple ones, I discerned among the youths a young man void of understanding, passing through the street near her corner : and he went the way to her house, in the twilight, in the evening, in the black and dark night : and behold, there met him a woman with the attire of an harlot, and subtil of heart. She is loud and stubborn ; her feet abide not in her house : now is she without, now in the streets, and lieth in wait at every corner. So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me ; this day have I payed my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come let us take our fill of love until the morning ; let us solace ourselves with loves. For the good man is not at home, he is gone a long journey : he hath taken a bag of money with him, and will come home at the day appointed. With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks ; till a dart strike through his liver ; as a bird hasteth to the snare, and knoweth not that it is for his life. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded : yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.

Proverbs 7.

A caution to the drunkard.

WHO hath woe ? who hath sorrow ? who hath contentions ? who hath babbling ? who hath wounds without cause ? who hath redness of eyes ? they that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things.
Yea,

Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick: they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

Proverbs 23. 29—35.

A caution to the slothful.

I WENT by the field of the slothful: and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man.

Proverbs 24. 30—34.

Description and praise of a good wife.

WHO can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchants' ships: she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry: her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing: and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread

of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her: many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.

Proverbs 31. 10—31.

Solomon's pursuits and confession.

I THE Preacher was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight: and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

Ecclesiastes 1. 12—18.

I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and behold this also is vanity. I said of laughter, it is mad: and of mirth, what doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom and to lay hold on folly, till I might see what was that good for the sons of men, which they shall do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle, above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments: and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my

my wisdom remained with me. And whatsoever mine eyes desired, I kept not from them; I withheld not my heart from any joy: for my heart rejoiced in all my labour, and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all was vanity and vexation of spirit, and there was no profit under the sun.

Ecclesiastes 2. 1—11.

Wisdom is better than strength.

THIS wisdom have I seen also under the sun, and it seemed great unto me: there was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard. The words of wise men are heard in quiet, more than the cry of him that ruleth among fools. Wisdom is better than weapons of war: but one sinner destroyeth much good.

Ecclesiastes 9. 13—18.

Description of old age.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease; because they are few, and those that look out of the windows be darkened; and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the

the dust return to the earth as it was; and the spirit shall return unto God who gave it. *Ecclesiastes 12. 1—7.*

Difference between human and divine trust.

THUS saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is: for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river; and shall not see when heat cometh; but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. *Jeremiah 17. 5—8.*

Consequence of observing or not observing the sabbath.

THUS said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates. Thus saith the Lord, Take heed to yourselves, and bear no burden on the sabbath-day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work, but hallow ye the sabbath-day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense,

cenſe, and bringing ſacrifices of praiſe unto the houſe of the Lord. But if ye will not hearken unto me to hallow the ſabbath-day, and not to bear a burden, even entering in at the gates of Jeruſalem on the ſabbath-day: then will I kindle a fire in the gates thereof, and it ſhall devour the palaces of Jeruſalem, and it ſhall not be quenched.

Jeremiah 17. 19—27.

The ſaints crowned by the Redeemer.

I ESDRAS ſaw upon the mount Sion a great people, whom I could not number, and they all praiſed the Lord with ſongs: and in the miſt of them there was a young man of a high ſtature, taller than all the reſt, and upon every one of their heads he ſet crowns, and was more exalted; which I marvelled at greatly. So I aſked the angel, and ſaid, Sir, what are theſe? He answered, and ſaid unto me, Theſe be they that have put off the mortal clothing, and put on the immortal, and have confeſſed the name of God: now are they crowned, and receive palms. Then ſaid I unto the angel, What young perſon is it that crowneth them, and giveth them palms in their hands? So he answered, and ſaid unto me, It is the Son of God, whom they have confeſſed in the world. Then began I greatly to commend them that ſtood ſo ſtiſſly for the name of the Lord. Then the angel ſaid unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou haſt ſeen.

2 Eſdras 2. 42—48.

False reasonings of wicked men.

FOR the ungodly ſaid, reaſoning with themſelves, but not aright, Our life is ſhort and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave. For we are born at all adventure: and we ſhall be hereafter, as though we had never been: for the breath in our noſtrils is as ſmoke, and a little ſpark in the moving of our heart: which being extinguished, our body ſhall be turned into aſhes, and our ſpirit ſhall vaniſh as the ſoft air, and our name ſhall be forgotten in time, and no man ſhall have our works in remembrance, and our life ſhall paſs away as the trace of a cloud, and ſhall be diſperſed as a miſt that is driven away with the beams of the ſun, and overcome with the heat thereof. For our time is a
very

very shadow that passeth away: and after our end, there is no returning: for it is fast sealed, so that no man cometh again. Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth. Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us. Let us crown ourselves with rose-buds before they be withered. Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this. Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged. Let our strength be the law of justice; for that which is feeble is found to be nothing worth. Therefore let us lie in wait for the righteous: because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education. He professeth to have the knowledge of God: and he calleth himself the child of the Lord. He was made to reprove our thoughts. He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion. We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father. Let us see if his words be true: and let us prove what shall happen in the end of him. For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies. Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience. Let us condemn him with a shameful death: for by his own saying he shall be respected. Such things they did imagine, and were deceived: for their own wickedness hath blinded them. As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness: nor discerned a reward for blameless souls. For God created man to be immortal, and made him to be an image of his own eternity. Nevertheless, through envy of the devil came death into the world: and they that do hold of his side do find it. *Wisdom 2. 1—24.*

Privileges of good men.

BUT the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery,

misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men: yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt-offering, and in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect. *Wisdom 3. 1—9.*

True honour.

THOUGH the righteous be prevented with death; yet shall he be in rest. For honourable age is not that which standeth in length of time, nor that is measured by number of years: but wisdom is the gray hair unto men, and an unspotted life is old age. *Wisdom 4. 7—9.*

The astonishment of the wicked when they perceive their grievous mistake.

THEN shall the righteous man stand in great boldness, before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting, and groaning for anguish of spirit, shall say within themselves, This was he whom we had sometimes in derision, and a proverb of reproach. We fools accounted his life madness; and his end to be without honour. How is he numbered among the children of God, and his lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it. What hath pride profited us? or what good hath riches with our vaunting brought us? All those things are passed away like a shadow, and as a post that hasteth by; And as a ship that passeth over the waves of the water,
which

which when it is gone by, the trace thereof cannot be found, neither the path-way of the keel in the waves; or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found; or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through. Even so we, in like manner, as soon as we were born, began to draw to our end and had no sign of virtue to shew; but were consumed in our own wickedness. For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day. But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them. He shall take to him his jealousy for compleat armour, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breast-plate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise. Then shall the right-aiming thunderbolts go abroad, and from the clouds as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone-bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away; thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

Wisdom 5.

The servants of God must look for trouble.

MY son, if thou come to serve the Lord, prepare thy soul for temptation. Set thy heart aright, and constantly endure, and make not haste in time of trouble. Cleave unto him, and depart not away, that thou mayest be encreased at thy last end. Whatsoever is brought upon thee, take cheerfully,

fully, and be patient when thou art changed to a low estate. For gold is tried in the fire; and acceptable men in the furnace of adversity. Believe in him, and he will help thee, order thy way aright, and trust in him. Ye that fear the Lord, wait for his mercy, and go not aside lest ye fall. Ye that fear the Lord, believe him, and your reward shall not fail. Ye that fear the Lord, hope for good, and for everlasting joy and mercy. Look at the generations of old, and see: did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him? For the Lord is full of compassion and mercy, long-suffering, and very pitiful, and forgiveth sins, and saveth in time of affliction. Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways! Woe unto him that is faint-hearted! for he believeth not, therefore shall he not be defended. Woe unto you that have lost patience! and what will ye do when the Lord shall visit you? They that fear the Lord, will not disobey his word; and they that love him, will keep his ways. They that fear the Lord, will seek that which is well-pleasing unto him; and they that love him, shall be filled with the law. They that fear the Lord, will prepare their hearts, and humble their souls in his sight, saying, We will fall into the hands of the Lord, and not into the hands of men; for as his majesty is, so is his mercy. *Ecclesiasticus 2. 1—18.*

Advice to children.

HEAR me your father, O children, and do thereafter, that ye may be safe. For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons. Whoso honoureth his father, maketh an atonement for his sins. And he that honoureth his mother, is as one that layeth up treasure. Whoso honoureth his father, shall have joy of his own children, and when he maketh his prayer, he shall be heard. He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother. He that feareth the Lord, will honour his father, and will do service unto his parents, as to his masters. Honour thy father and mother, both in word and deed, that a blessing may come upon thee from them. For the blessing of the father establisheth the houses of children, but the curse of the mother rooteth out foundations. Glory not in the dishonour

honour of thy father, for thy father's dishonour is no glory unto thee. For the glory of a man, is from the honour of his father; and a mother in dishonour, is a reproach unto the children. My son, help thy father in his age, and grieve him not as long as he liveth. And if his understanding fail, have patience with him, and despise him not when thou art in thy full strength. For the relieving of thy father shall not be forgotten: and instead of sins, it shall be added to build thee up. In the day of thine affliction it shall be remembered; thy sins also shall melt away as the ice in the fair warm weather. He that forsaketh his father, is as a blasphemer, and he that angreth his mother, is cursed of God.

Ecclesiasticus 3. 1—16.

We must go on in our business with patience.

MY son, go on with thy business in meekness, so shalt thou be beloved of him that is approved. The greater thou art, the more humble thyself, and thou shalt find favour before the Lord. Many are in high place, and of renown: but mysteries are revealed unto the meek. For the power of the Lord is great, and he is honoured of the lowly. Seek not out the things that are too hard for thee, neither search the things that are above thy strength. But what is commanded thee think thereupon with reverence: for it is not needful for thee to see with thine eyes the things that are in secret. Be not curious in unnecessary matters: for more things are shewed unto thee, than men understand. For many are deceived by their own vain opinion, and an evil suspicion hath overthrown their judgment.

Ecclesiasticus. 3. 17—24.

Directions how to behave to the poor.

MY son, defraud not the poor of his living, and make not the needy eyes to wait long. Make not an hungry soul sorrowful; neither provoke a man in his distress. Add not more trouble to an heart that is vexed; and defer not to give to him that is in need. Reject not the supplication of the afflicted; neither turn away thy face from a poor man. Turn not away thine eye from the needy, and give him none occasion to curse thee: For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him. Get thyself the love of the congregation, and bow thy

thy head to a great man. Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness. Deliver him that suffereth wrong, from the hand of the oppressor: and be not faint-hearted when thou fittest in judgment. Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth,

Ecclesiasticus 4. 1—10.

We must not presume on riches, strength, or the mercy of God.

SET not thy heart upon thy goods; and say not I have enough for my life. Follow not thine own mind, and thy strength to walk in the ways of thy heart: And say not, who shall controul me for my works? for the Lord will surely revenge thy pride. Say not, I have sinned, and what harm hath happened unto me? for the Lord is long-suffering, he will in no wise let thee go. Concerning propitiation, be not without fear to add sin unto sin: And say not, His mercy is great; he will be pacified for the multitude of my sins; for mercy and wrath come from him, and his indignation resteth upon sinners. Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance. Set not thine heart upon goods unjustly gotten, for they shall not profit thee in the day of calamity.

Ecclesiasticus 5. 1—8.

Directions how to chuse a friend.

SWEET language will multiply friends: and a fair speaking tongue will increase kind greetings. Be in peace with many: nevertheless have but one counsellor of a thousand. If thou wouldest get a friend, prove him first, and be not hasty to credit him. For some man is a friend for his own occasion, and will not abide in the day of thy trouble. And there is a friend, who, being turned to enmity and strife, will discover thy reproach. Again, some friend is a companion at the table, and will not continue in the day of thy affliction. But in thy prosperity he will be as thyself, and will be bold over thy servants. If thou be brought low, he will be against thee, and will hide himself from thy face. A faithful friend is a strong defence: and he that hath found such

such an one hath found a treasure. Nothing doth counter-vail a faithful friend, and his excellency is invaluable. A faithful friend is the medicine of life; and they that fear the Lord shall find him. Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

Ecclesiasticus 6. 5—12, 14—17.

Advice to young men.

MY son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age. Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon. She is very unpleasant to the unlearned: he that is without understanding will not remain with her. She will lie upon him, as a mighty stone of trial; and he will cast her from him ere it be long. For wisdom is according to her name, and she is not manifest unto many. Give ear, my son, receive my advice, and refuse not my counsel, and put thy feet into her fetters, and thy neck into her chain. Bow down thy shoulder, and bear her, and be not grieved with her bonds. Come unto her with thy whole heart, and keep her ways with all thy power. Search and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go. For at the last thou shalt find her rest, and that shall be turned to thy joy. Then shall her fetters be a strong defence for thee, and her chains a robe of glory: For there is a golden ornament upon her, and her bands are purple lace. Thou shalt put her on as a robe of honour: and shalt put her about thee as a crown of joy. My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent. If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise. Stand in the multitude of the elders, and cleave unto him that is wise. Be willing to hear every godly discourse, and let not the parables of understanding escape thee. And if thou see a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door. Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine own desire.

Ecclesiasticus 6. 18—37.

Advice to persons of every rank and condition in life.

DO no evil, so shall no harm come unto thee. Depart from the unjust, and iniquity shall turn away from thee. My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them seven-fold. Seek not of the Lord pre-eminence, neither of the king the seat of honour. Justify not thyself before the Lord, and boast not of thy wisdom before the king. Seek not to be judge, being not able to take away iniquity, lest at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thy uprightness. Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people. Bind not one sin upon another, for in one thou shalt not be unpunished. Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it. Be not faint hearted when thou makest thy prayer, and neglect not to give alms. Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth. Devise not a lie against thy brother: neither do the like to thy friend. Use not to make any manner of lie: for the custom thereof is not good. Use not many words in a multitude of elders, and make not much babbling when thou prayest. Hate not laborious work, neither husbandry, which the Most High hath ordained. Number not thyself among the multitude of sinners, but remember that wrath will not tarry long. Humble thy soul greatly: for the vengeance of the ungodly is fire and worms. Change not a friend for any good by no means: neither a faithful brother for the gold of Ophir. Forego not a wise and good woman, for her grace is above gold. Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee. Let thy soul love a good servant, and defraud him not of liberty. Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee. Hast thou children? instruct them, and bow down their neck from their youth. Hast thou daughters? have a care of their body, and shew not thyself chearful towards them. Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding. Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman. Honour thy father with thy whole heart, and forget not the sorrows of thy mother. Remember that thou wast begot of them, and how canst thou recompense them

the things that they have done for thee? Fear the Lord with all thy soul, and reverence his priests. Love him that made thee with all thy strength, and forsake not his ministers. Fear the Lord, and honour the priest: and give him his portion, as it is commanded thee; the first-fruits, and the trespass-offering, and the gift of the shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things. And stretch thine hand unto the poor, that thy blessing may be perfected. A gift hath grace in the sight of every man living, and for the dead detain it not. Fail not to be with them that weep, and mourn with them that mourn. Be not slow to visit the sick: for that shall make thee to be beloved. Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

Strive not with a mighty man, lest thou fall into his hands. Be not at variance with a rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the hearts of kings. Strive not with a man that is full of tongue, and heap not wood upon his fire. Jest not with a rude man, lest thy ancestors be disgraced. Reproach not a man that turneth from sin, but remember that we are all worthy of punishment. Dishonour not a man in his old age; for even some of us wax old. Rejoice not over thy greatest enemy being dead, but remember that we die all. Despise not the discourse of the wise, but acquaint thyself with their proverbs; for of them thou shalt learn instruction, and how to serve great men with ease. Miss not the discourse of the elders; for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth. Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire. Rise not up [in anger] at the presence of an injurious person, lest he lie in wait to entrap thee in thy words. Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost. Be not surety above thy power; for if thou be surety, take care to pay it. Go not to law with a judge, for they will judge for him according to his honour. Travel not by the way with a bold fellow, lest he become grievous unto thee; for he will do according to his own will, and thou shalt perish with him through his folly. Strive not with an angry man, and go not with him into a solitary place; for blood is as nothing in his sight, and where there is no help, he will overthrow thee. Consult not with a fool, for he cannot keep counsel. Do no secret thing before a stranger, for thou knowest not what

what he may bring forth. Open not thine heart to every man, lest he requite thee with a shrewd turn.

Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself. Give not thy soul unto a woman, to set her foot upon thy substance. Meet not with an harlot, lest thou fall into her snares. Use not much the company of a woman that is a singer, lest thou be taken with her attempts. Gaze not on a maid, that thou fall not by those things that are precious in her. Give not thy soul unto harlots, that thou lose not thine inheritance. Look not round about thee in the streets of the city, neither wander thou in the solitary places thereof. Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire. Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction. Forake not an old friend, for the new is not comparable to him; for a new friend is as new wine; when it is old, thou shalt drink it with pleasure. Envy not the glory of a sinner; for thou knowest not what shall be his end. Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave. *Ecclesiasticus 7, 8 and 9 chap. to 12th verse.*

We ought not to trust an enemy.

NEVER trust thine enemy: for like as iron rusteth, so is his wickedness. Though he humbleth himself and go crouching, yet take good heed, and beware of him, and thou shalt be unto him, as if thou hadst wiped a looking-glass, and thou shalt know that his rust hath not been altogether wiped away. Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith. Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts? So one that goeth to a sinner, and is defiled with him in his sins, who will pity? For a while he will abide with thee, but if thou begin to fall, he will not tarry. An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will

not be satisfied with blood. If adversity come upon thee, thou shalt find him there first, and though he pretend to help thee, yet shall he undermine thee. He will shake his head and clap his hands, and whisper much, and change his countenance.

Ecclesiasticus 12. 10—18.

Directions for the choice of a companion.

HE that toucheth pitch, shall be defiled therewith, and he that hath fellowship with a proud man, shall be like unto him. Burden not thyself above thy power, while thou livest, and have no fellowship with one that is mightier and richer than thyself. For how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken. The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must intreat also. If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee. If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it. If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou? And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn: afterward when he seeth thee, he will forsake thee, and shake his head at thee. Beware that thou be not deceived, and brought down in thy jollity. If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee. Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten. Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets: but cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison. Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep. Love the Lord all thy life, and call upon him for thy salvation.

Ecclesiasticus 13. 1—14.

Like cleaveth to like.

EVERY beast loveth his like, and every man loveth his neighbour. All flesh comforteth according to kind, and a man

man will cleave to his like. What fellowship hath the wolf with the lamb? so the sinner with the godly. What agreement is there between the hyena and a dog? and what peace betwixt the rich and the poor? As the wild ass is the lion's prey in the wilderness, so the rich eat up the poor. As the proud hate humility: so doth the rich abhor the poor. A rich man beginning to fall, is held up of his friends: but a poor man being down, is thrust also away by his friends. When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipt, and yet they rebuked him too; he spake wisely, and could have no place. When a rich man speaketh, every man holdeth his tongue, and look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

Ecclesiasticus 13. 15—23.

Abuse of liberty the cause of damnation.

SAY not thou, it is through the Lord that I fell away: for thou oughtest not to do the things that he hateth. Say not thou, He hath caused me to err: for he hath no need of the sinful man. The Lord hateth all abomination; and they that fear God love it not. He himself made man from the beginning, and left him in the hand of his counsel; if thou wilt, to keep the commandments, and to perform acceptable faithfulness. He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt. Before man is life and death, and whether him liketh shall be given him. For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things; and his eyes are upon them that fear him, and he knoweth every work of man. He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

Ecclesiasticus 15. 11—20.

The ungodly are sure to be miserable.

AND if there be one stiff-necked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure. As his mercy is great, so is his correction also: he judgeth a man according to his works. The sinner shall not escape with his spoils; and the patience of the godly shall not be frustrate. Make way for every work of mercy:

for every man shall find according to his works. The Lord hardeneth Pharaoh, that he should not know him; that his powerful works might be known to the world. His mercy is manifest to every creature, and he hath separated his light from the darkness, with an adamant. Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures: Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit. The mountains also, and foundations of the earth shall be shaken with trembling, when the Lord looketh upon them. No heart can think upon these things worthily: and who is able to conceive his ways? It is a tempest which no man can see: for the most part of his works are hid. *Ecclesiasticus* 16. 11—21.

How to give alms.

MY son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing. Shall not the dew assuage the heat? so is a word better than a gift. Lo, is not a word better than a gift? but both are with a gracious man. A fool will upbraid churlishly, and a gift of the envious consumeth the eyes. *Ecclesiasticus* 18. 15—18.

We must not delay to prepare for death.

LEARN before thou speak, and use physic or ever thou be sick. Before judgment examine thyself; and in the day of visitation thou shalt find mercy. Humble thyself before thou be sick, and in the time of sins shew repentance. Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified. Before thou prayest, prepare thyself; and be not as one that tempteth the Lord. Think upon the wrath that shall be at the end, and the time of vengeance when he shall turn away his face.

Ecclesiasticus 18. 19—24.

Admonition to swearers.

ACCUSTOM not thy mouth to swearing: neither use thyself to the naming of the Holy One. For as a servant that is continually beaten, shall not be without a blue mark:

so

so he that sweareth, and nameth God continually, shall not be faultless. A man that useth much swearing, shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence; and if he swear in vain, he shall not be innocent, but his house shall be full of calamities. *Ecclesiasticus* 23. 9—11.

Advice to money-lenders.

HE that is merciful, will lend unto his neighbour; and he that strengtheneth his hand, keepeth the commandments. Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season. Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee. Many, when a thing was lent for them, reckoned it to be found, and put them to trouble that helped them. Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissively: but when he should repay, he will prolong the time, and return words of grief, and complain of the time. If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour, he will pay him disgrace. Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded. Yet have thou patience with a man in poor estate, and delay not to shew him mercy. Help the poor for the commandment's sake, and turn him not away because of his poverty. Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost. Lay up thy treasure according to the commandments of the Most High, and it shall bring thee more profit than gold. Shut up alms in thy store-houses: and it shall deliver thee from all affliction. It shall fight for thee against thine enemies, better than a mighty shield and strong spear. An honest man is surety for his neighbour: but he that is impudent will forsake him. Forget not the friendship of thy surety, for he hath given his life for thee. A sinner will overthrow the good estate of his surety: and he that is of an unthankful mind, will leave him in [danger] that delivered him. Suretiship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses,

houses, so that they wandered among strange nations. A wicked man, transgressing the commandments of the Lord, shall fall into suretyship: and he that undertaketh and followeth other men's business for gain, shall fall into suits. Help thy neighbour according to thy power, and beware that thou thyself fall not into the same. *Ecclesiasticus* 29. 1—20.

Misery of being dependent upon others.

BETTER is the life of a poor man in a mean cottage, than delicate fare in another man's house. Be it little or much, hold thee contented, that thou hear not the reproach of thy house. For it is a miserable life to go from house to house: for where thou art a stranger thou darest not open thy mouth. Thou shalt entertain, and feast, and have no thanks: moreover, thou shalt hear bitter words: come, thou stranger, and furnish a table, and feed me of that thou hast ready: give place, thou stranger, to an honourable man, my brother cometh to be lodged, and I have need of mine house. These things are grievous to a man of understanding: the upbraiding of house-room, and reproaching of the lender.

Ecclesiasticus 29. 22—28.

Advice to parents for the management of children.

HE that loveth his son, causeth him oft to feel the rod, that he may have joy of him in the end. He that chastiseth his son, shall have joy in him, and shall rejoice of him among his acquaintance. He that teacheth his son, grieveth the enemy: and before his friends he shall rejoice of him. Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself. While he lived, he saw and rejoiced in him: and when he died, he was not sorrowful. He left behind him an avenger against his enemies, and one that shall requite kindness to his friends. He that maketh too much of his son, shall bind up his wounds, and his bowels will be troubled at every cry. An horse not broken becometh head-strong: and a child left to himself will be wilful. Cocker thy child, and he shall make thee afraid: play with him, and he will bring thee to heaviness. Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end. Give him no liberty in his youth, and wink not at his follies. Bow down his neck while he is young, and beat him

him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart. Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

Ecclesiasticus 30. 1—13.

Our Saviour's fidelity to his followers.

IF any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

Matthew 16. 24—27.

Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his father, with the holy angels.

Mark 8. 38.

Danger of riches.

GOOD Master what shall I do that I may inherit eternal life? and Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and mother. And he answered, and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him, loved him, and said unto him, one thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God. And the disciples were astonished at his words. But Jesus answereth again, and said unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich

rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible. Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospels, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions; and in the world to come eternal life. But many that are first, shall be last, and the last, first.

Mark 10. 17—31.

Proof of the resurrection.

THE same day came to him the Sadducees, which say, that there is no resurrection, and asked him, saying, Master, Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren, and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all, the woman died also: Therefore in the resurrection, whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Matthew 22. 23—32.

Widow's mite preferred to all the gifts of the affluent.

AND Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more
in,

in, than all they which have cast into the treasury: for all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living. *Mark 12. 41—44.*

Penitence and love.

AND one of the Pharisees desired him that he would eat with him; and he went into the Pharisee's house, and sat down to meat. And behold, a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee; and he saith, Master, say on. There was a certain creditor which had two debtors: the one owed him five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee, go in peace.

St. Luke 7. 36—50.

Human and divine wisdom.

NOW it came to pass, as they went, that he entered into a certain village: and a certain woman, named Martha, received

received him into her house. And she had a sister, called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered, and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. *St. Luke 10. 38—42.*

Necessity of zeal and dispatch in religion.

THEN said one unto him, Lord, are there few that be saved? and he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last. *St. Luke 13. 23—30.*

Christians to be humble, and feed and clothe the poor rather than the rich.

AND he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, when thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him; and he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher. Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself

himself shall be abased; and he that humbleth himself shall be exalted. When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee: But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

St. Luke 14. 7—14.

Remarkable conversion.

AND Jesus entered and passed through Jericho: and behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree, to see him: for he was to pass that way. And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste, and come down: for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore him four fold. And Jesus said unto him, This day is salvation come to this house, for as much as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

St. Luke 19. 1—10.

Bodies of Christians temples of the Holy Ghost,

KNOW ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What, know ye not, that he which is joined to an harlot, is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication: every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?

For

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1 Corinthians 6. 15—20.

Christian race.

KNOW ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now, they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway.

1 Corinthians 9. 24—27.

Original glory, humiliation, and exaltation of Christ.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John: the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

St. John 1. 1—14.

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all-pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might

might according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father, that in him should all fulness dwell.

Colossians 1. 9—19.

Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Philippians 2. 5—11.*

Institution of baptism.

AND Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them, In the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world.

Matthew 28. 18—20.

Institution of the Lord's supper.

AND as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat:

eat: this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives.

Matthew 26. 26—30.

Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

1 Corinthians 11. 17—22.

Caution against false philosophy.

FOR I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the Spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without

without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath-days: which are a shadow of things to come: but the body is of Christ.

Colossians 2. 1—17.

Resurrection and last judgment.

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

1 Thessalonians 4. 13—18.

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us, who are of

the day, be sober, putting on the breast-plate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath; but to obtain salvation by our Lord Jesus Christ, who died for us; that whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do.

1 *Thessalonians* 5. 1-11.

Awful revelation of Jesus Christ.

THE Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power. That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

2 *Thessalonians* 1. 7-12.

Character of a minister of the gospel.

THIS is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

1 *Timothy* 3. 1-7.

If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy

filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainfayers.

Titus 1. 6—9.

Exhortation to faith and holiness.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for, if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty, for he received from God the Father honour and glory, when there came such a voice to him from the excel-

lent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2 Peter 1—21.

END OF THE FIRST PART.

PART

PART II.

Proverbial Sayings, and other miscellaneous Discourses, from the ancient Heathens.

Sophistes' Collection of the Precepts of the seven Sophists.

FOLLOW God.—Obey the law.—Worship the gods.—Reverence thy parents.—Suffer for justice.—Understand what thou learnest.—Know what thou hearest.—Know thyself.—About to marry, chuse opportunity.—Consider mortal things.—When thou art a guest, acknowledge it.—Respect hospitality.—Command thyself.—Relieve thy friends.—Govern thy anger.—Exercise prudence.—Honour providence.—Use not swearing.—Love friendship.—Apply thyself to discipline.—Pursue glory.—Emulate wisdom.—Speak well of that which is good.—Disparage none.—Praise virtue.—Do what is just.—Be kind to thy friends.—Practise generosity.—Abstain from evil.—Keep what is thine.—Refrain from what belongs to others.—Speak words of good omen.—Hear all things.—Gratify thy friend.—Nothing too much.—Husband time.—Regard the future.—Hate injury.—Have respect to thy servants.—Instruct thy children.—If thou hast ought, gratify others.—Fear deceit.—Speak well of all.—Be a lover of wisdom.—Judge according to equity.—What thou knowest, do.—Abstain from bloodshed.—Wish things possible.—Converse with the wise.—Examine wits.—What thou hast received, restore.—Distrust none.—Make use of art.—Defer not what thou intendest to give.—Esteem benefits.—Envy none.—Guard thyself.—Approve hope.—Hate calumny.—Possess justly.—Reverence the good.—Acknowledge thy judge.—Be moderate in wedlock.—Respect fortune.—Fly engagements for any.—Converse with all.—

Make use of thy like.—Regulate sumptuousness.—Enjoy what thou possessest.—Exercise modesty.—Return benefits.—Pray for prosperity.—Love fortune.—Hearing, see.—Aim at things that may be acquired.—Hate dissention.—Abhor reproach.—Curb thy tongue.—Repel injury.—Determine equally.—Make use of thy wealth.—Examine without corruption.—Blame the present.—Speak knowing.—Use no violence.—Live pleasantly.—Converse mildly.—Go through thy undertakings fearless.—Be benign to all.—Confide not in thy children.—Govern thy tongue.—Do well to thyself.—Be affable.—Answer seasonably.—Labour with equity.—Do that whereof thou shalt not repent.—When thou hast sinned be penitent.—Confine thine eye.—Counsel profitably.—Perfect quickly.—Preserve amity.—Be grateful.—Observe concord.—~~Declare no secret.~~—Fear what is more powerful.—Pursue what is profitable.—Wait for opportunity.—Dissolve enmities.—Expect age.—Boast not of strength.—Use to speak well.—Fly hatred.—Possess wealth justly.—Forsake not glory.—Hate malice.—Be not weary of learning.—Hazard thyself prudently.—What thou joyest in, quit not.—Admire oracles.—Love those thou maintainest.—Blame not the absent.—Reverence thy elders.—Teach those that are younger.—Confide not in wealth.—Stand in awe of thyself.—Begin no injury.—Crown thy ancestors.—Die for thy country.—Oppunge not life.—Deride not the dead.—Condole with the unhappy.—Gratify without damage.—Be not troubled upon every occasion.—Let thy children be by a free woman.—Promise none.—Wrong not the dead.—Suffer as mortal.—Trust not fortune.—Be in childhood modest, in youth temperate, in manhood just, in old age prudent.—Die untroubled.

Stanley's History of Philosophy.

EPICETUS.

A LIFE entangled with fortune resembles a wintry torrent; for it is turbulent, and muddy, and difficult to pass, and violent and noisy, and of short continuance.—A soul, conversant with virtue, resembles a perpetual fountain; for it is clear, and gentle, and potable, and sweet, and communicative, and rich, and harmless, and innocent.—If you would be good, first believe that you are bad.—Chastise your passions, that they may not punish you.—As you would not wish to sail in a large, and finely decorated, and gilded ship, and sink: so neither is it eligible to inhabit a grand and sumptuous house; and be in a storm of passions and cares.

They

They who have a good constitution of body, support heats and colds: and so they, who have a right constitution of soul, bear the attacks of anger, and grief, and immoderate joy, and the other passions.—As it is better to lie straitened for room upon a little couch in health, than to toss upon a wide bed in sickness; so it is better to contract yourself within the compass of a small fortune and be happy, than to have a great one, and be wretched.—As a wolf resembles a dog, so doth a flatterer, and an adulterer, and a parasite, resemble a friend. Take heed, therefore, that instead of guardian dogs, you do not inadvertently admit ravening wolves.—He is void of true taste, who strives to have his house admired, by decorating it with a shewish outside: but to adorn our characters by the gentleness of a communicative temper, is at once a proof of good taste, and good nature.—Nothing is meaner than the love of pleasure, the love of gain, and insolence. Nothing is nobler than magnanimity, meekness, and good nature.—Whenever any one exceeds moderation, the most delightful things may become the most undelightful.—As the sun doth not wait for prayers and incantations, to be prevailed on to rise, but immediately shines forth, and is received with universal salutation; so neither do you wait for applauses, and shouts, and praises, in order to do good; but be a voluntary benefactor; and you will be beloved like the sun.—It is more necessary for the soul to be cured, than the body: for it is better to die, than to live ill.—All men should rather wish for virtue than wealth; which is dangerous to the foolish: for vice is increased by riches. And in proportion as any one is destitute of understanding, into the more injurious excess he flies out, by having the means of gratifying the rage of his pleasures.—Every place is safe to him who lives with justice.—Communicate to strangers, and persons in need, according to your ability: for he who gives nothing to the needy, shall receive nothing in his own need.—It is the character of a wise man, to resist pleasure; and of a fool to be enslaved by it.—In all vice, pleasure being presented like a bait, draws sensual minds to the hook of perdition.—No one is free, who doth not command himself.—The vine bears three clusters: the first, of pleasure; the second, of intoxication; the third, of outrage.—Do not talk much over wine, to shew your learning; for your discourse will be loathsome.—Let discourse of God be renewed every day, preferable to your food.—Think oftener of God, than you breathe.—If you always remember, that God stands by, an inspector of whatever you do, either in soul

or

or body; you will never err, either in your prayers or actions; and you will have God abiding with you.—In prosperity, it is very easy to find a friend; in adversity, nothing is so difficult.—He is a man of sense, who doth not grieve for what he hath not; but rejoices in what he hath.

Fragments.

Æsop's advice to his son Ennus.

MY son, worship God with care and reverence, and with a sincerity of heart void of all hypocrisy or ostentation: not as if that divine name and power were only an invention, to fright women and children; but know, that God is omnipresent, true, and almighty.—Have a care even of your most private actions and thoughts, for God sees through you, and your conscience will bear witness against you. It is according to prudence, as well as nature, to pay that honour to your parents, that you expect your children should pay to you. Do all the good you can to all men, but in the first place to your nearest relations; and do no hurt, however, where you can do no good. Keep a guard upon your words, as well as upon your actions, that there be no impurity in either. Follow the dictates of your reason, and you are safe; and have a care of impotent affections. Apply yourself to learn more, so long as there is any thing left that you do not know, and value good counsel before money. Our minds must be cultivated as well as our plants; the improvement of our reason makes us like angels, whereas the neglect of it turns us into beasts. There is no permanent and inviolable good, but wisdom and virtue; though the study of it signifies little without the practice. Do not think it impossible to be a wise man, without looking four upon it. Wisdom makes men severe, but not inhumane. It is virtue not to be vicious.—Keep faith with all men.—Have a care of a lie as you would of sacrilege. Great babblers have no regard either to honesty or truth.—Take delight in, and frequent the company of good men, for it will give you a tincture of their manners too.

Take heed of that vulgar error, of thinking that there is any good in evil. It is a mistake when men talk of profitable knavery, or of starving honesty; for virtue and justice carry all that is good and profitable along with them. Let every man mind his own business, for curiosity is restless. Speak ill of no body; and you are no more to hear calumnies than to report them: beside that, they that practise the one, commonly

commonly love the other. Propose honest things; follow wholesome counsels; and leave the event to God.

Let no man despair in adversity, nor presume in prosperity, for all things are changeable. Rise early to your business; learn good things; and oblige good men: these are three things that you will never repent of. Have a care of luxury and gluttony; but of drunkenness especially; for wine as well as age makes a man a child. Watch for the opportunity of doing things; for there is nothing well done but what is done in season. Love and honour kings, princes, and magistrates; for they are the bands of society, in punishing of the guilty, and protecting the innocent.

Life of Æsop.

Prudential Sayings of divers illustrious Personages of Antiquity.

A RICH man ought to live by rule, and not by appetite. As the touchstone tries gold, gold tries men. Love, as if you should hereafter hate; and hate, as if you should hereafter love. We ought to be more ready to visit our friends, under the circumstances of a bad, than a good turn of fortune. Our honour is concerned to forget a kindness we have bestowed, and to make mention of that we have received. Be acquainted with yourself. Desire nothing overmuch. Misery is the constant companion of debts and strife. Such things as are beyond our reach don't belong to us.

That man bears the greatest resemblance to the Gods, who requires least, and contents himself with the fewest necessities and conveniencies, in regard the Gods need nothing at all. Quiet is the most valuable possession. To begin, is to have half done. The best way to be revenged of an enemy, is to make thyself illustrious by thy virtue. To live a bad life is perfect misery. Learning gives the youth temperance, affords comfort to old age, yields riches to the poor, and is an ornament to the rich. Expect the same filial duty from your child that you pay your parents. Marry with thine equal. Let it be the fate of our enemies to live delicately. A just man should be esteemed in preference to a relation. The road to hell is easy, because people go thither with their eyes shut. The miser doth not possess his wealth, but his wealth possesses him. As the eye receives the visual ray, so is the mind enlightened by the liberal sciences. The roots of erudition are bitter, the fruit sweet and pleasant. The learned differ from the ignorant, just as the living differ from the dead. We ought to treat our friends, just as we would desire to be treated by them.

Learning

Learning is the most necessary provision laid up for old age, because every thing else either forsakes, or turns tiresome, and loathing to old age. Contemplate pleasures as they depart, not as they come. No expence is more precious than that of time. True friends are wont to visit us in our prosperity, only when invited; but, in adversity, they visit without an invitation. We have two ears, and but one tongue, for this very reason, that we should hear much, and talk little. We should be more forward to suppress an injury, than to extinguish fire. Old wood is best to burn; old wine to drink; old friends to trust; and old authors to read.

Erasmus' Apophthegms of the Ancients.

H O M E R.

BEAUTY and youth, in vain to these you trust,
When youth and beauty shall be laid in dust.

Soft moving speech, and pleasing outward show
No wish can gain 'em, but the gods bestow.

————— When heaven's revenge is slow,
Jove but prepares to strike the fiercer blow.

'Tis man's bold task the gen'rous strife to try,
But in the hands of God is victory.

'Tis not in man his fix'd decree to move:
The great will glory to submit to Jove.

Now be thy rage, thy fatal rage, resign'd;
A cruel heart ill suits a manly mind.

To labour is the lot of man below;
And when Jove gave us life, he gave us woe.

How ill agree the views of vain mankind,
And the wise counsels of th' eternal mind?

Praise from a friend, or censure from a foe,
Are lost on hearers that our merits know.

'Tis the chief praise that e'er to kings belong'd,
To right with justice, whom with power they wrong'd.

The weakest atheist-wretch all heav'n defies,
But shrinks and shudders, when the thunder flies.

I know thy force to mine superior far;
But heav'n alone confers success in war.

Who

Who from such youth cou'd hope confid'rate care?
In youth and beauty wisdom is but rare!

True friendship's laws are by this rule express,
Welcome the coming, speed the parting guest.

Jove fix'd it certain, that whatever day
Makes man a slave, takes half his worth away.

Advantage of old age.

COOL age advances venerably wife,
Turns on all hands its deep discerning eyes;
Sees what befel, and what may yet befal,
Concludes from both, and best provides for all.

The frailty of man.

LIKE leaves on trees the race of man is found,
Now green in youth, now with'ring on the ground:
Another race the following spring supplies,
They fall successive, and successive rise:
So generations in their course decay,
So flourish these, when those are past away.

The term of man's life fixed.

NO hostile hand can antedate my doom,
'Till fate condemns me to the silent tomb.
Fix'd is the term to all the race of earth,
And such the hard condition of our birth.
No force can then resist, no flight can save,
All sink alike, the fearful and the brave.

True friendship.

A GEN'ROUS friendship no cold medium knows,
Burns with one love, with one resentment glows;
One should our int'rests, and our passions be;
My friend must hate the man that injures me.

Advantage of virtuous emulation.

BY mutual confidence, and mutual aid,
Great deeds are done, and great discov'ries made;
The wise men prudence from the wise acquire,
And one brave hero fans another's fire.

The wisdom of making the most of life.

COULD all our care elude the gloomy grave,
Which claims no less the fearful than the brave;

For lust of fame I should not vainly dare
 In fighting fields, nor urge thy soul to war.
 But since, alas! ignoble age must come,
 Disease, and death's inexorable doom;
 The life which others pay, let us bestow,
 And give to fame what we to nature owe;
 Brave tho' we fall, and honour'd if we live,
 Or let us glory gain, or glory give.

God, for wise ends, permits the wicked to prosper.

O THOU, great Father! Lord of earth and skies,
 Above the thought of man, supremely wise!
 If from thy hand the fates of mortals flow,
 From whence this favour to an impious foe?
 A godless crew, abandon'd and unjust,
 Still breathing rapine, violence, and lust!

A mean in all things is the best.

THE best of things, beyond the measure, cloy;
 Sleep's balmy blessing, love's endearing joy;
 The feast, the dance; whate'er mankind desire,
 Ev'n the sweet charms of sacred numbers tire.

Wisdom better than strength.

THOUGH great in all, thou seem'st averse to lend
 Impartial audience to a faithful friend;
 To gods and men thy matchless worth is known,
 And ev'ry art of glorious war thy own;
 But in cool thought and counsel to excel,
 How widely differs this from warring well!
 Content with what the bounteous gods have giv'n,
 Seek not alone t'engross the gifts of heav'n.
 To some the pow'rs of bloody war belong,
 To some, sweet music, and the charm of song;
 To few, and wond'rous few, has Jove assign'd
 A wise, extensive, all-confid'ring mind;
 Their guardians these, the nations round confess,
 And towns and empires for their safety bless.

The honour of true patriotism.

DEATH is the worst, a fate which all must try;
 And, for our country, 'tis a bliss to die.
 The gallant man, though slain in fight he be,
 Yet leaves his nation safe, his children free;

Entails a debt on all the grateful state ;
 His own brave friends shall glory in his fate ;
 His wife live honour'd, all his race succeed ;
 And late posterity enjoy the deed !

True wisdom from God.

————— 'Tis fortune gives us birth,
 But Jove alone endues the soul with worth :
 He, source of power and might ! with boundless sway,
 All human courage, gives, or takes away.
 Long in the field of words we may contend,
 Reproach is infinite, and knows no end,
 Arm'd or with truth or falsehood, right or wrong,
 So voluble a weapon is the tongue ;
 Wounded, we wound ; and neither side can fail,
 For every man has equal strength to rail.

Blessedness of the pious man.

BLEST is the man who pays the gods above
 The constant tribute of respect and love :
 Those who inhabit the Olympian bower
 My son forgot not, in exalted power ;
 And heav'n that ev'ry virtue bears in mind,
 Even to the ashes of the just, is kind.

Human life is checkered with good and ill.

TWO urns by Jove's high throne have ever stood,
 The source of evil one, and one of good ;
 From thence the cup of mortal man he fills,
 Blessings to these, to those distribute ills ;
 To most he mingles both : the wretch decreed
 To taste the bad, unmix'd is curst indeed ;
 Pursu'd by wrongs, by meagre famine driv'n,
 He wanders, outcast both of earth and heav'n.
 The happiest taste not happiness sincere,
 But find the cordial draught is dash'd with care.

God hath set good and evil before us.

PERVERSE mankind ! whose wills, created free,
 Charge all their woes on absolute decree ;
 All to the dooming Gods their guilt translate,
 And follies are miscall'd the crimes of fate.
 When to his lust Ægysthus gave the rein,
 Did fate, or we, th' adulterous act constrain ?

Did

Did fate, or we, when great Atrides dy'd,
 Urge the bold traitor to the regicide?
 Hermes I sent, while yet his soul remain'd
 Sincere from royal blood, and faith profan'd;
 To warn the wretch, that young Orestes grown
 To manly years should re-assert the throne.
 Yet impotent of mind, and uncontroul'd,
 He plung'd into the gulph which heav'n foretold.

Life full of trials, and duty of hospitality.

Man is born to bear:
 Jove weighs affairs of earth in dubious scales,
 And the good suffers, while the bad prevails:
 Bear, with a soul resign'd, the will of Jove;
 Who breathes, must mourn: thy woes are from above.
 But since thou tread'st our hospitable shore,
 'Tis mine to bid the wretched grieve no more,
 To clothe the naked, and thy way to guide——

He that giveth to the poor lendeth to the Lord.

'TIS ours this son of sorrow to relieve,
 Cheer the sad heart, nor let affliction grieve,
 By Jove the stranger and the poor are sent,
 And what to thole we give, to Jove is lent.

The various endowments of men.

WITH partial hands the Gods their gifts dispense;
 Some greatly think, some speak with manly sense;
 Here heav'n an elegance of form denies,
 But wisdom the defect of form supplies:
 This man with energy of thought controuls,
 And steals with modest violence our souls;
 He speaks reserv'dly, but he speaks with force,
 Nor can one word be chang'd but for a worse;
 In public more than mortal he appears,
 And as he moves the gazing croud reveres.
 While others beauteous as th' aerial kind,
 The nobler portion want; a knowing mind.
 In outward show heav'n gives thee to excel,
 But heav'n denies the praise of thinking well.
 Ill bear the brave a rude ungovern'd tongue,
 And, youth, my gen'rous soul resents the wrong.

God sends the poor to try our generosity.

It never was our guise
To slight the poor, or ought humane despise;
For Jove unfolds our hospitable door,
'Tis Jove that sends the stranger and the poor.
Little alas! is all the good I can;
A man oppress'd, dependant, yet a man:
Accept such treatment as a swain affords.——

Works, passim.

H E S I O D.

THROUGH ev'ry task, with diligence, employ
Your strength, and in that duty be your joy.

Let ev'ry action prove a mean confess'd;
A moderation is, in all, the best.

Observe in all you do, and all you say,
Regard to the immortal gods to pay.

Who in a slothful way his children rears,
Will see them feeble in their riper years.

What of another you severely say
May amply be return'd another day.

Advantage of diligence.

LABOUR industrious if you would succeed;
That men should labour have the Gods decreed,
That with our wives and children we may live,
Without th' assistance that our neighbours give,
That we may never know the pain of mind,
To ask for succour, and no succour find.
Twice, thrice, perhaps, they may your wants supply;
But constant beggars teach them to deny;
Then wretched may you beg and beg again,
And use the moving force of words in vain.

Effects of sloth and industry.

YOUR bus'ness ne'er defer from day to day,
Sorrows and poverty attend delay:
But lo! the careful man shall always find
Encrease of wealth according to his mind.

Advice

Advice for the choice of a wife.

NEXT to my counsels an attention pay,
 To form your judgment for the nuptial day.
 When you have number'd thrice ten years in time,
 The age mature when manhood dates its prime;
 With caution choose the partner of your bed:
 Whom fifteen springs have crown'd a virgin wed.
 Let prudence now direct your choice; a wife
 Is, or a blessing, or a curse, in life;
 Her father, mother, know, relations, friends,
 For on her education much depends:
 If all are good, accept the maiden bride;
 Then form her manners, and her actions guide;
 A life of bliss succeeds the happy choice,
 Nor shall your friends lament, nor foes rejoice.

Miseries of an unsuitable marriage.

WRETCHED the man condemn'd to drag the chain
 What restless ev'nings his, what days of pain!
 Of a luxurious mate, a wanton dame,
 Perpetual burning and without a flame:
 A wife who seeks to revel out the nights
 In sumptuous banquets, and in stol'n delights:
 Ah! wretched mortal! tho' in body strong,
 Thy constitution cannot serve thee long;
 Old age vexatious shall o'ertake thee soon;
 Thine is the ev'n of life before the noon.

Tenderness due to the poor.

WHEN you behold a man by fortune poor,
 Let him not leave with sharp rebukes the door:
 The treasure of the tongue, in ev'ry cause,
 With moderation us'd, obtains applause:
 What of another you severely say
 May amply be return'd another day.

*Works, passim.**The Golden Verses of Pythagoras.*

FIRST to the Gods thy humble homage pay;
 The greatest this, and first of laws, obey;
 Perform thy vows, observe thy plighted troth,
 And let religion bind thee to thy oath.

The heroes next demand thy just regard,
 Renown'd on earth, and to the stars prefer'd,
 To light and endless life, their virtues sure reward.

} Due

Due rites perform and honours to the dead,
To ev'ry wife, to ev'ry pious shade.

With lowly duty to thy parents bow,
And grace and favour to thy kindred show:
For what concerns the rest of human kind,
Choose out the man to virtue best inclin'd ;
Him to thy arms receive, him to thy bosom bind. }
Passest of such a friend, preserve him still ;
Nor thwart his counsels with thy stubborn will ;
Pliant to all his admonitions prove,
And yield to all his offices of love:
Him from thy heart, so true, so justly dear,
Let no rash word nor light offences tear.
Bear all thou canst, still with his failings strive,
And to the utmost still, and still forgive ;
For strong necessity alone explores
The secret vigour of our latent pow'rs,
Rouzes and urges on the lazy heart,
Force, to itself unknown before, t'exert.

By use thy stronger appetites assuage,
Thy gluttony, thy sloth, thy lust, thy rage :
From each dishonest act of shame forbear ;
Of others, and thyself, alike beware.

Let rev'rence of thyself thy thoughts control,
And guard the sacred temple of thy soul.
Let justice o'er thy word and deed preside,
And reason ev'n thy meanest actions guide :
For know, that death is man's appointed doom,
Know that the day of great account will come,
When thy past life shall strictly be survey'd
Each word, each deed be in the balance laid,
And all the good and all the ill most justly be repaid. }
For wealth, the perishing, uncertain good,
Ebbing and flowing like the fickle flood,
That knows no sure, no fixt abiding place,
But wand'ring loves from hand to hand to pass ;
Revolve the getter's joy and loser's pain,
And think if it be worth thy while to gain.

Of all those sorrows that attend mankind,
With patience bear the lot to thee assigned ;
Nor think it chance, nor murmur at the load ;
For know what man calls fortune is from God.
In what thou may'st from wisdom seek relief,
And let her healing hand assuage the grief ;

Yet still whate'er the righteous doom ordains,
 What cause soever multiplies thy pains,
 Let not those pains as ills be understood;
 For God delights not to afflict the good.

The reas'ning art to various ends appli'd,
 Is oft a sure, but oft an erring guide.
 Thy judgment therefore found and cool preserve,
 Nor lightly from thy resolution swerve;
 The dazzling pomp of words does oft deceive,
 And sweet persuasion wins the easy to believe.

When fools and liars labour to persuade,
 Be dumb, and let the babblers vainly plead.

This above all, this precept chiefly learn,
 This nearly does, and first, thyself concern;
 Let not example, let no soothing tongue
 Prevail upon thee with a Siren's song,
 To do thy soul's immortal essence wrong
 Of good and ill by words or deeds express,
 Choose for thyself, and always choose the best.

Let wary thought each enterprize forerun,
 And ponder on thy task before begun,
 Lest folly should the wretched work deface,
 And mock thy fruitless labours with disgrace.
 Fools huddle on and always are in haste,
 Act without thought, and thoughtless words they waste:
 But thou, in all thou dost, with early cares
 Strive to prevent at first a fate like theirs;
 That sorrow on the end may never wait,
 Nor sharp repentance make the wise too late.

Beware thy meddling hand in ought to try,
 That does beyond thy reach of knowledge lie;
 But seek to know, and bend thy serious thought
 To search the profitable knowledge out.
 So joys on joys for ever shall encrease,
 Wisdom shall crown thy labours, and shall bless
 Thy life with pleasure, and thy end with peace.

Nor let thy body want its part, but share
 A just proportion of thy tender care:
 For health and welfare prudently provide
 And let its lawful wants be all suppli'd.
 Let sober draughts refresh, and wholesome fare
 Decaying nature's wasted force repair;
 And sprightly exercise the duller spirits cheer.
 In all things still which to this case belong,
 Observe this rule; to guard thy soul from wrong.

By

By virtuous use thy life and manners frame,
Manly and simply pure, and free from blame.

Provoke not envy's deadly rage, but fly
The glancing curse of her malicious eye.

Seek not in needful luxury to waste
Thy wealth and substance with a spendthrift's haste;
Yet flying these, be watchful, lest thy mind,
Prone to extremes, an equal danger find, }
And be to sordid avarice inclin'd.

Distant alike from each, to neither lean,
But ever keep the happy golden mean.

Be careful still to guard thy soul from wrong;
And let thy thought prevent thy hand and tongue.

Let not the stealing god of sleep surprize,
Nor creep in slumbers on thy weary eyes,
Ere ev'ry action of the former day,
Strictly thou dost, and righteously survey.
With reverence at thy own tribunal stand,
And answer justly to thy own demand.

Where have I been? In what have I transgress'd?

What good or ill has this day's life express'd?

Where have I fail'd in what I ought to do?

In what to God, to man, or to myself I owe?

Inquire severe whate'er from first to last,

From morning's dawn 'till ev'ning's gloom has past.

If evil were thy deeds, repenting mourn,

And let thy soul with strong remorse be torn.

If good, the good with peace of mind repay,

And to thy secret self with pleasure say, }

Rejoice, my heart, for all went well to day.

These thoughts and chiefly these thy mind should move,
Employ thy study, and engage thy love.

These are the rules which will to virtue lead,

And teach thy feet her heavenly paths to tread.

This by his name I swear, whose sacred lore }

First to mankind explain'd the mystic Four,

Source of eternal nature and almighty pow'r.

In all thou dost first let thy prayers ascend,

And to the Gods thy labours first commend: }

From them implore success, and hope a prosperous end,

So shall thy abler mind be taught to soar,

And wisdom in her secret ways explore;

To range through heav'n above and earth below,

Immortal Gods and mortal men to know.

So shalt thou learn what pow'r does all control,

What bounds the parts, and what unites the whole:

And rightly judge, in all this wond'rous frame,
 How universal nature is the same;
 So shalt thou ne'er thy vain affections place
 On hopes of what shall never come to pass.
 Man, wretched man, thou shalt be taught to know,
 Who bears within himself the inborn cause of woe.
 Unhappy race! that never yet could tell,
 How near their good and happiness they dwell.
 Depriv'd of sense, they neither hear nor see;
 Fetter'd in vice, they seek not to be free,
 But stupid, to their own sad fate agree:
 Like pond'rous rolling stones, oppress'd with ill,
 The weight that loads 'em makes 'em roll on still,
 Bereft of choice and freedom of the will.
 For native strife in ev'ry bosom reigns,
 And secretly an impious war maintains:
 Provoke not this, but let the combat cease,
 And every yielding passion sue for peace.

Would'st thou, great Jove, thou father of mankind,
 Reveal the demon for that task assigned,
 The wretched race an end of woes would find.

And yet be bold, O man, divine thou art,
 And of the gods celestial essence part,
 Nor sacred nature is from thee conceal'd,
 But to thy race her mystic rules reveal'd.
 These if to know thou happily attain,
 Soon shalt thou perfect be in all that I ordain.
 Thy wounded soul to health thou shalt restore,
 And free from ev'ry pain she felt before.

Abstain, I warn, from meats unclean and foul,
 So keep thy body pure, so free thy soul;
 So rightly judge; thy reason, so maintain,
 Reason which heav'n did for thy guide ordain.
 Let that best reason ever hold the rein.

Then if this mortal body thou forsake,
 And thy glad flight to the pure æther take,
 Among the gods exalted thou shalt shine,
 Immortal, incorruptible, divine:
 The tyrant death securely thou shalt brave,
 And scorn the dark dominion of the grave.

Bravery and cowardice.

THE brave defy and conquer toil and danger; while
 the coward, distrusting the success, makes no attempt;
 meanly content to do and to be nothing.

Euripides.

Duty

Duty ours, success God's.

THE Deity can never be in fault, though his own oracles unfaithful prove. 'Tis ours to labour, to attempt, to dare: danger and difficulty to the young are but a poor excuse for doing nothing.

Euripides.

Avarice and generosity.

I HATE the miser, whose unsocial breast
Locks from the world his useless stores.
Wealth by the bounteous only is enjoy'd,
Whose treasures in diffusive good employ'd
The rich returns of fame and friends procure,
And 'gainst a sad reverse, a safe retreat insure.

Pindar.

To be virtuous is the best policy.

ALLOWING the performance of an honourable action to be attended with labour; the labour is soon over, but the honour immortal: whereas, should even pleasure wait on the commission of what is dishonourable, the pleasure is soon gone, but the dishonour eternal.

Musonius.

The requirements of friendship.

IN the laws of friendship 'tis most infamous and base to leave thy friend to struggle with the woes, in which thou hast involved him, and provide for thy own safety only.

Euripides.

Many of the ills of life of our own forming.

ALL animals are more happy, and have more understanding than man. Look, for instance, on yonder ass; all allow him to be miserable: his evils, however, are not brought on him by himself and his own fault: he feels only those which nature has inflicted. We, on the contrary, besides our necessary ills, draw upon ourselves a multitude of others. We are melancholy if any person happen to sneeze; we are angry, if any speak reproachfully of us; one man is affrighted with an unlucky dream; another at the hooting of an owl. Our contentions, our anxieties, our opinions, our ambition, our laws, are all evils, which we ourselves have superadded to nature.

Menander.

Prayers and professions supply not the place of virtue.

HE that offers in sacrifice, a multitude of bulls and of goats, of golden vestments, or purple garments, or figures of ivory, or precious gems; and imagines by this to conciliate

liate the favour of God, is grossly mistaken, and has no solid understanding. For he that would sacrifice with success, ought to be chaste and charitable, no corrupter of virgins, no adulterer, no robber or murderer for the sake of lucre. Covet not, even the thread of another man's needle; for God, who is near thee, perpetually beholds thy actions. *Menander.*

The nature of God.

GOD is a supreme intelligence, that acts with order, proportion, and design; and is the source of all that is good, excellent, and just. He is the first principle, and is neither fire, nor earth, nor water, nor any thing, that is the object of sense. He is a spiritual substance, the cause of the universe, and the source of all order, and all the beauties, as well as of all the motions, and all the forms we admire in it. — God is the eternal and living Being, the most noble of all beings; a substance entirely distinct from matter, without extension, without division, without parts, and without succession, who understands every thing, by one single act, and continuing himself immoveable, gives motion to all things.

Aristotle's Metaphysics.

Directions for reading.

IN the matter of reading; I would fix upon some particular authors, and make them my own. He that is every where, is no where; but like a man that spends his life in travel, he has many hosts but few friends: which is the very condition of him, that skips from one book to another: the variety does but distract his head, and for want of digesting, it turns to corruption, instead of nourishment. It is a good argument of a well-composed mind, when a man loves home, and to keep company with himself: whereas a rambling head, is a certain sign of a sickly humour. Many books, and many acquaintances, bring a man to a levity of disposition, and a liking of change. What is the body the better for meat, that will not stay with it? Nor is there any thing more hurtful in the case of diseases, or wounds, than the frequent shifting of physic, or plaisters. Of authors, be sure to make choice of the best; and (as I said before) to stick close to them; and though you take up others by the bye, reserve some select ones however for your study, and retreat. In your reading, you will every day meet with consolation, and support against poverty, death, and other calamities incident to human life: extract what you like; and then single out some particular from the rest, for that day's meditation.

Reading

Reading does not only feed, and entertain the understanding; but when a man is dosed with one study he relieves himself with another; but still reading and writing are to be taken up by turns. So long as the meat lies whole upon the stomach, it is a burden to us; but upon the concoction it passes into strength and blood. And so it fares with our studies; so long as they lie whole, they pass into the memory without affecting the understanding: but, upon meditation, they become our own, and supply us with strength, and virtue: the bee that wanders, and sips from every flower, disposes what she has gathered into her cells. *Seneca.*

Directions for the treatment of servants.

IT pleases me exceedingly, to understand by all that come out of your quarters, that you demean yourself humanely, and tenderly towards your servants. It is the part of a wise, and of a good man, to deal with his inferior, as he would have his superior deal with him; for servants are not only men, but a kind of humble friends: and fortune has no more power over them, than over their masters: and he that duly considers, how many servants have come to be masters, and how many masters to be servants, will lay no great stress of argument, either upon the one, or upon the other. Some use their servants worse than beasts, in slavish attendances, betwixt their drink, and their lusts: some are brought up only to carve, others to season; and all to serve the turns of pomp, and luxury. Is it not a barbarous custom, to make it almost capital, for a servant only to cough, sneeze, sigh, or but wag his lips, while he is in waiting; and, to keep him the whole night, mute, and fasting; yet so it comes to pass, that they that dare not speak before their masters, will not forbear talking of them; and those, on the other side, that were allowed a modest freedom of speech in their master's entertainments, were most obstinately silent upon the torture, rather than they would betray them. But we live as if a servant were not made of the same materials with his master, or to breathe the same air, or to live, and die, under the same conditions. It is worthy of observation, that the most imperious masters over their own servants, are, at the same time, the most abject slaves to the servants of other masters. I will not distinguish a servant by his office, but by his manners. The one is the work of fortune, the other of virtue. But, we look only to his quality, and not to his merit. Why should not a brave action, rather dignify the condition of a servant, than the condition of a servant lessen a brave action?

I would

I would not value a man for his clothes, or degree, any more than I would do a horse for his trappings. What if he be a servant? Shew me any man that is not so, to his lusts, his avarice, his ambition, his palate, to his quean; nay, to other men's servants; and we are all of us servants to fear: insolent we are, many of us at home; servile and despised abroad; and none are more liable to be trampled upon, than those that have gotten a habit of giving affronts by suffering them. What matters it how many masters we have, when it is but one slavery? And whosoever contemns that, is perfectly free, not whom fortune has a little power over, but over whom she has none at all: which state of liberty is an inestimable good, when we desire nothing, that is either superfluous, or vicious. They are asses that are made for burden, and not the nobler sort of horses. In the civil wars, betwixt Cæsar and Pompey, the question was not, who should be slaves, or free, but who should be master. Ambition is the same thing in private, that it is in public; and the duties are effectually the same, betwixt the master of a kingdom, and the master of a family. As I would treat some servants kindly, because they are worthy; and others to make them so; so on the other side, I would have a servant to reverence his master; and rather to love him, than fear him. Some there are, that think this too little for a master, though it is all that we pay, even to God himself. The body of a servant may be bought and sold; but his mind is free,

Seneca.

A wise man will not be very curious about words.

HE that designs the institution of human life should not be over curious of his words; it does not stand with his dignity to be solicitous about sounds and syllables, and to debase the mind of man with small and trivial things; placing wisdom in matters that are rather difficult, than great. If he be eloquent, 'tis his good fortune, not his business. Subtle disputations are only the sport of wits, that play upon the catch; and are fitter to be contemned, than resolved. Were not I a mad man to sit wrangling about words, and putting of nice and impertinent questions, when the enemy has lately made the breach, the town fired over my head, and the mine ready to play, that shall blow me up into the air? Were this a time for fooleries? Let me rather fortify myself against death, and inevitable necessities; let me understand that the good of life does not consist in the length, and space, but in the use of it. When I go to sleep, who knows whether

whether ever I shall wake again? And when I wake, whether ever I shall sleep again? When I go abroad, whether ever I shall come home again? And when I return, whether ever I shall go abroad again? It is not at sea only, that life and death are within a few inches one of another, but they are as near every where else too, only we do not take so much notice of it. What have we to do with frivolous and captious questions, and impertinent niceties? Let us rather study how to deliver ourselves from sadness, fear, and the burden of our secret lusts: let us pass over all our solemn levities, and make haste to a good life, which is a thing that presses us. Shall a man that goes for a midwife, stand gaping upon a post, to see what play to day? or when his house is on fire stay the curling of a periwig before he calls for help? Our houses are on fire, our country invaded, our goods taken away, our children in danger, and I might add to these, the calamities of earthquakes, shipwrecks, and whatever else is most terrible. Is this a time for us now to be playing fast and loose with idle questions, which are, in effect, but so many unprofitable riddles? Our duty is, the cure of the mind, rather than the delight on't; but we have only the words of wisdom, without the works; and turn philosophy into a pleasure, that was given for a remedy. What can be more ridiculous, than for a man to neglect his manners, and compose his style? We are sick and ulcerous, and must be lanced and scarified, and every man has as much business within himself, as a physician in a common pestilence. Misfortunes, in fine, cannot be avoided; but they may be sweetened, if not overcome: and our lives may be made happy by philosophy,

Seneca.

How to govern children.

'TIS much better, in my opinion, to keep children in order by shame and generosity of inclination than by fear.—That man, I conceive, is very much mistaken, who imagines government, purely by force, to have more authority, and a better foundation, than when 'tis accompanied with tenderness and respect. This is my logic, and I argue thus: He that's compelled by threats to do his duty, will continue wary no longer than you have an eye over him; and when he thinks he shan't be found out, he'll eagerly follow his own inclinations. But he that's governed by love, obeys most chearfully; strives to make his due returns; and is just the same whether you are present or absent. 'Tis a father's part to use his child so, that his own choice, rather than outward

outward constraint, may put him upon doing well. There lies the difference between a father and a master: and he that does otherwise, let him own, that he understands not at all how to govern children.—
Terence.

Doubts concerning Providence resolved.

OFT have I been perplex'd with anxious doubts:

Uncertain if about this world the gods
 Employ their care, or if, without a guide,
 All mortal things at random take their course.

When I had trac'd the order of the whole,
 The ocean's bounds, the winding of the year,
 The fixt vicissitude of night and day,
 Thence I concluded all things were disposed
 By the wise counsels of a deity;
 At whose command the stars their rounds fulfil,
 And various fruits at different seasons grow:
 By whom the changeful moon with borrow'd beams
 Replete, shines forth, and Phœbus with his own:
 Whose hand stretch'd out the shores to bound the main;
 And on its axis, ballanc'd, hung the ball.

But, when I view'd th' affairs of human kind,
 All dark, perplex'd, and unaccountable:
 The wicked flourishing, elate, and proud:
 The righteous suff'ring, wretched, and distrest;
 My faith again was stagger'd, and inclin'd,
 Altho' unwillingly to his belief,
 Who, that the parts of matter hurry on
 At random, thro' the mighty void, maintain'd,
 In no determin'd, steady, constant course:
 And shift their forms, by chance not wisdom rul'd.
 Who, or suppos'd the gods of reason void,
 Or beings indolent at best, and weak,
 Of us unknowing, and of our affairs.

But now, this tumult of the mind is calm'd;
 Rufinus' punishment acquits the gods:
 And, that the wicked to th' utmost pitch
 Of grandeur soar, no longer I complain.
 They're rais'd on high to make their fall the greater.—
Claud. in Rufin.

Advice to a Prince.

DEAR youth, if fortune on the Parthian throne
 Had fix'd thy lot: if from the great Arsaces
 Descended lineally, and much rever'd
 Far thro' the distant east, the bright Tiara

Shone

Shone round thy brows, then might thy princely rank
And high extraction render thee secure,
Tho' wantoning in slothful luxury.

But diff'rent much the case of those that wield
The Roman sceptre; virtue, here, not blood,
Must fix thy fame: when exercis'd by power
'Tis then most great, most useful to mankind.
'Tho' thy wide stretch'd dominions should extend
To India's utmost bounds, tho' down to thee
The Mede, the Arab, and the Persian bow,
If thy desires are wicked, if by fear
Or anger thou art sway'd, thou'rt but a slave;
And in thy breast shalt feel the tyrant's pow'r.
Then only art thou fit to wield the sceptre,
When thou canst rule thyself. Vice still proceeds
From bad to worse: licentiousness leads on
To luxury, and that to lawless lust.
Most difficult the task to practice chastity,
When the hot blood boils high; and anger, then,
But ill advises, when revenge is near.
Thou, the first sallies in thy bosom quell,
Nor e'er be thy concern what 'tis thou canst,
But what thou ought'st to do: and the regard
Of what is just, let always rule thy will.

But this I o'er and o'er again advise,
That thou remember providence has plac'd thee
In the full point of light; where all thou dost
By every nation round thee is observ'd.
The faults of princes ne'er can be conceal'd:
The splendor of their elevated rank
Permits not ought they do to be unknown:
Fame enters their most hidden privacy,
And searches all the secret windings out.

Be gentle and benevolent to all:
We may in every excellence beside
By others be outdone, but clemency
Exalts, and makes us equal to the gods.

Act not a double part, nor, false thyself,
Give ear to rumours, for whoe'er does so,
Shall be affrighted at each idle noise,
And, never, never know an hour's peace.
Whom men at arms and glittering spears surround,
Is much less safe than he that love defends:
But love can ne'er be forc'd:—This, mutual trust,
This, kind and gracious acts alone, procure.

Whom

Whom all his people fear, himself much more
Must be afraid; a fate for tyrants fit.
Let such with envy persecute all those
Whom fame speaks well of, and destroy the brave.
With swords and poisons let them live encompass'd,
Immur'd in tow'rs; and trembling while they threat.
But thou a citizen, a father be,
The general good consulting, not thine own.
Still, still prefer the public to thyself.

If thou would'st have thine edicts well observ'd,
Obey them first thyself: the people, then,
With readiness comply, when the law-maker,
Himself, they find, observant of the laws.
Example in a king is all in all:
The statutes of the realm, serve less to form
His subjects manners than the life he leads:
For still the changeful vulgar ape their prince. *Claudian.*

The upright Man.

THAT upright man who's steady to his trust,
Inflexible to ill, and obstinately just:
The fury of the populace defies,
And dares the tyrant's threatening frowns despise.
Not the rough whirlwind that deforms
Adria's black gulf, and vexes it with storms,
The stubborn virtue of his soul can move,
Nor even the red arm of thund'ring jove.
Should the whole frame of nature round him break,
In ruin and confusion hurl'd,
He, unconcern'd, would hear the mighty crack,
And stand secure amidst a falling world. *Horace.*

The virtuous Man.

THE tow'ring summit of Olympus knows,
Nor raging hurricanes, nor hoary fnows;
But high, in the superior skies, is seen,
Above the clouds, eternally serene:
While, at its steady foot, the rushing rain,
And rattling thunders spend their force in vain:
So, the just man, disdaining all control,
In perfect peace preserves his steady soul:
Always himself, nought can his virtue move,
Nor is he sway'd by hatred, or by love. *Claudian.*

Moral

Moral Advice.

BE a good foldier, an upright trustee,
 An arbitrator from corruption free;
 Or if a witness in a doubtful cause,
 Where a brib'd judge means to elude the laws,
 Tho' Phalaris's brazen bull were there,
 And he would dictate what he'd have you swear,
 Stick firmly to the truth, and bravely chuse
 To guard your honour, tho' your life you lose.
 Die, rather than let virtue be betray'd:
 Virtue, the noblest cause for which we're made.
 Improperly we measure life by breath:
 Those do not truly live, who merit death.

*Juvenal.**God governs the World.*

I'LL sing, how God, the world's almighty soul,
 Fills heaven, and earth, and seas, and sways the whole,
 Each part disposes with an equal hand,
 While subject nature bends to his command.
 How all by reason moves: because one mind
 Does all pervade, and all together bind.

For did not all the friendly parts conspire
 To make one whole, and keep the frame entire:
 And did not wisdom's constant laws control
 That vast stupendous machine of the whole,
 The earth would lose its place, the skies would fall,
 And want of motion prove the bane of all:
 No more the stars would roll; nor day, nor night,
 By turns, each other fly, and put to flight:—
 Rains would not cheer the earth, nor winds supply
 Mists to the clouds, and vapours to the sky:
 Nor seas would fill the springs, nor springs return
 A grateful tribute from their flowing urn:
 Nor would they all, unless contriv'd by art,
 So justly be proportion'd in each part,
 That neither seas, nor skies, nor stars exceed
 Our wants, nor are too scanty for our need.
 Thus stands the frame, and one almighty soul
 Thro' all diffus'd, so turns and guides the whole,
 That nothing from it's settled station swerves.
 Motion not alters, but the world preserves.—

The stars still keep one course: they still pursue
 Their constant track, nor vary in a new:
 From one fixt point they start: their course maintain:
 Repeat their whirl, and visit it again.

A most

A most convincing reason drawn from sense,
 That this vast frame is rul'd by providence:
 Which, like the soul, does every whirl advance:
 It must be God, nor was it made by chance,
 As Epicurus dream'd: who madly thought
 This beauteous frame of senseless atoms wrought
 That seas, and earth, the stars, and spacious air,
 What forms new worlds, or does the old repair,
 First rose from these, by these suppli'd remain:
 And all must be when chance shall break the chain,
 Dissolv'd to these wild principles again. }
 Absurd, and nonsense! Atheist, use thine eyes,
 And having view'd the order of the skies,
 Think, if thou canst, that matter blindly hurl'd,
 Without a guide should frame this wond'rous world.

Manilius.

Excellence of Virtue.

VIRTUE is really in itself reward:
 Alone secure, and out of fortune's pow'r,
 It shines triumphant, let her smile, or frown.
 Nor in high station, is it puff'd with pride,
 Nor meanly sues for popular applause,
 Nor covetous of wealth, nor wanting praise:
 Rich in itself, and confident it stands,
 Immoveable, superior to events,
 And with contempt looks down on mortal things.

Claudian.

Socrates on the Immortality of the Soul.

IF I thought, said Socrates, I should not find in the other world, gods as good and as wise, and men infinitely better than we, it would be a piece of injustice in me not to be troubled at death. But, be it known to you, Simias, and to you Cebes, that I hope to arrive at the assembly of the just; and therefore it is, that death is no trouble to me; hoping that there is something reserved for the dead after this life, and that the good meet with better treatment in the world to come, than the bad.

The strait road to virtue does not lie in shifting pleasures for pleasures, fears for fears, or one melancholy thought for another, and imitating those who change a large piece of money for many small ones. But wisdom is the only true and unalloyed coin, for which all others must be given in exchange. With that piece of money we purchase all fortitude,

titude, temperance, justice. In a word, that virtue is always true that accompanies wisdom, without any dependance upon pleasures, grief, fears, or any other passions. Whereas all other virtues stript of wisdom, which run upon a perpetual exchange, are only shadows of virtue. True virtue is really and in effect a purgation from all these sort of passions. Temperance, justice, fortitude, and prudence or wisdom itself, are not exchanged for passions, but cleanse us of them. And it is pretty evident, that those who instituted the purifications, called by us Teletes, were persons of no contemptible rank, men of great geniuses, who in the first ages meant by such riddles to give us to know, that whoever enters the other world without being initiated and purified, shall be hurled headlong into the vast abyss; and that whoever arrives there after due purgation and expiation, shall be lodged in the apartment of the gods. For, as the dispensers of those expiations say, There are many who bear the Thyrus, but few that are possessed by the Spirit of God. Now those who are thus possessed, as I take it, are the true philosophers. I have tried all means to be listed in that number, and have made it the business of my whole life to compass my end. If it please God, I hope to know in a minute, that my efforts have not been ineffectual, and that success has crowned my endeavours.

The soul, which is an invisible being, goes to a place like itself, marvellous, pure, and invisible, in the infernal world; and returns to a God full of goodness and wisdom; which, I hope, will be the fate of my soul in a minute, if it please God. Shall a soul of this nature, and created with all these advantages, be dissipated and annihilated, as soon as it parts from the body, as most men believe? No such thing, my dear Simias, and my dear Cebes. I will tell you what will rather come to pass, and what we ought to believe steadily. If the soul retain its purity without any mixture of filth from the body, as having entertained no voluntary correspondence with it; but on the contrary, having always avoided it, and collected itself within itself in continual meditations; that is, in studying the true philosophy, and effectually learning to die (for philosophy is a preparation for death) I say, if the soul depart in this condition, it repairs to a being like itself, a Being that is divine, immortal, and full of wisdom; in which it enjoys an inexpressible felicity, as being freed from its errors, its ignorance, its fears, its amours, that tyrannized over it, and all the other evils pertaining to human nature: and as it is said of those who have been initiated in holy mysteries,

teries, it truly passes a whole course of eternity with the gods.—But if the soul depart full of uncleanness and impurity, as having been all along mingled with the body, always employed in its service, always possessed by the love of it, wheedled and charmed by its pleasures and lusts—Do you think, I say, that a soul in this condition can depart pure and simple from the body? No sure; that is impossible: on the contrary, it departs stained with corporeal pollution, which was rendered natural to it by its continual commerce and too intimate union with the body, at a time when it was its constant companion, and was still employed in serving and gratifying it.

There is one thing more, my friends, that is a very just thought, viz. that if the soul is immortal, it stands in need of cultivation and improvement, not only in the time that we call the time of life; but for the future, or what we call the time of eternity: for if you think justly upon this point, you will find it very dangerous to neglect the soul. Were death the dissolution of the whole man, it would be a great advantage to the wicked after death, to be rid at once of their body, their soul, and their vices. But so far as the soul is immortal, the only way to avoid those evils and obtain salvation, is to become good and wise: for it carries nothing along with it, but its good or bad actions, and its virtues or vices, which are the cause of its eternal happiness or misery, commencing from the first minute of its arrival in the other world.—

What I told you now is sufficient, my dear Simias, to shew, that we ought to labour all our life-time to purchase virtue and wisdom, since we have so great a hope, and so great a reward proposed to us.

And every one that during his life-time renounced the pleasures of the body, that looked upon the appurtenances of the body as foreign ornaments, and siding with the contrary party, pursued only the pleasures of true knowledge, and beautified his soul, not with foreign ornaments, but with ornaments suitable to its nature; such as temperance, justice, fortitude, liberty and truth: such a one, being firmly confident of the happiness of his soul, ought to wait peaceably for the hour of his removal, as being always ready for the voyage whenever his fate calls him.

Plato's Phædon, passim.

END OF THE SIXTH BOOK.

BOOK

BOOK VII.

PRAYERS, PSALMS, AND POEMS.

INTRODUCTION.

THIS seventh book comprehends most of the Prayers and Songs of Praise we meet with in the Holy Scriptures and Apocryphal writings. To these are added several of the same kind of compositions from Pagan antiquity. The limits of our work will not admit of many: but the few I have selected are considered by the learned as some of the most pure and moral, and best suited to a Christian ear. Valuable, and moral, and elegant, however, as they confessedly are, the writers of Greece and Rome were never more completely outdone by the Sacred Code, than on the subject of Addresses to the Deity, and Hymns and Songs of praise. If the Reader will take the trouble of looking back to the third book of the second volume, he will find several of the Scripture poems finely illustrated, and the beauties of them displayed, and compared with those of the most celebrated of the Heathen writers. The 68 psalm by Chandler, the 18 by Delany, the Song of Moses by Herfal, with numberless other passages of a similar kind in the same book, are excellent specimens of sacred criticism, and admirably calculated to display the infinite superiority of divine poesy over profane. Or if the intelligent reader will cast an attentive eye over the following collection, and chuse out such of the compositions as he thinks proper to exercise his critical

tical abilities upon, and fairly and candidly attend to what passes within himself upon a comparison of the various excellencies of the former with those of the latter, I persuade myself, both his judgment and his feelings will give a decided testimony in favour of the Inspired Writings.

SACRED

SACRED LITERATURE.

B O O K VII.

P A R T II.

*Prayers, Psalms, and Poems, from the Holy
Scriptures and Apocryphal Writings.*

The prayer of Abraham's servant.

O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

Genesis 24. 12—14.

Jacob's prayer for deliverance from Esau.

O GOD of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

Genesis 32. 9—12.

Prayer of Moses for Israel.

THEN the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) And they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee, will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

Numbers 14. 13—19.

Another prayer of Moses for Israel.

O LORD God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: Lest the land whence thou broughtest us out say, Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arm.

Deuteronomy 9. 26—29.

Prayer of Joshua.

ALAS, O Lord God, wherefore hast thou at all brought this people over Jordan to deliver us into the hand of the Amorites, to destroy us? would to God we had been content,

tent, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites, and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

Joshua 7. 7—9.

David's prayer for the establishment of the kingdom.

WHO am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy fight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come: and is this the manner of man, O Lord God? And what can David say more unto thee? for thou, Lord God, knowest thy servant. For thy word's sake, and according to thine own heart hast thou done all these great things, to make thy servant know them. Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee. For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee. And, now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: therefore now, let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

2 Samuel 7. 18—29.

Solomon's prayer for wisdom.

O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart, to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people. 1 Kings 3. 7—9.

Solomon's prayer at the dedication of the temple.

LORD God of Israel, there is no God like thee in heaven above, or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart. Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day: that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling-place; and when thou hearest forgive. If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous to give him according to his righteousness. When thy people Israel be smitten down

down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance. If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar: if their enemy besiege them in the land of their cities, whatsoever plague, whatsoever sickness there be. What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers. Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house: Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house which I have builded is called by thy name. If thy people go out to battle against their enemy whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name: then hear thou in heaven their prayer and their supplication, and maintain their cause. If they sin against thee, (for there is no man that sinneth not) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that

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carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto thee with all their heart and with all their soul, in the land of their enemies which led them away captive, and pray unto thee toward their land which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions, wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: for they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: that thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

1 Kings 8. 23—53.

Elijah's prayer for fire.

LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

1 Kings 18. 36—37.

Hezekiah's prayer against the king of Assyria.

O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord
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our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only. *2 Kings 19. 15—19.*

David's thanksgiving and prayer on the offerings of the people.

BLESSED be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven, and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name, cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people which are present here to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: And give unto Solomon my son a perfect heart to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace for the which I have made provision. *1 Chron. 29. 10—19.*

Jehoshaphat's prayer.

O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee

thee a sanctuary therein, for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. And now behold, the children of Ammon, and Moab, and Mount Seir, whom thou wouldst not let Israel invade when they came out of the land of Egypt, but they turned from them, and destroyed them not; behold, I say, how they reward us to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

2 Chron. 20. 6—12.

Ezra's prayer.

O MY God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen, yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. And now, O our God, what shall we say after this? for we have forsaken thy commandments, which thou hast commanded by thy servants the prophets, saying, The land unto which we go to possess it is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever. And after

after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there shall be no remnant nor escaping? O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.

Ezra 9. 6—15.

Nehemiah's prayer.

I BESEECH thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now day and night for the children of Israel thy servants, and confess the sins of the children of Israel which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cup-bearer.

Neh. 1. 5—11.

A solemn confession of sin.

STAND up, and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing

blessing and praise. Thou, even thou art Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the seas and all that is therein; and thou preservest them all; and the host of heaven worshippeth thee. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebu-fites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous: and didst see the affliction of our fathers in Egypt, and heardest their cry by the Red-sea: and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as it is this day. And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters. Moreover, thou leddest them in the day by a cloudy pillar, and in the night by a pillar of fire to give them light in the way wherein they should go. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments: and madest known unto them thy holy sabbath, and commandedst them precepts, statutes and laws, by the hand of Moses thy servant: And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. Yea, when they had made them a molten calf, and said, This is thy god that brought thee up out of Egypt, and had wrought great provocations; Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them

them light, and the way wherein they should go. Thou gavest also thy good spirit to instruct them, and withholdest not thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not. Moreover, thou gavest them kingdoms and nations, and didst divide them into corners. So they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan. Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers that they should go in to possess it. So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would. And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and olive-yards, and fruit-trees in abundance. So they did eat, and were all filled, and became fat, and delighted themselves in thy great goodness. Nevertheless, they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hands of their enemies. But after they had rest, they did evil again before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies: and testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, which if a man do, he shall live in them; and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give hear: therefore gavest thou them into the hand of the people of the lands. Nevertheless, for thy great mercies sake thou didst not utterly consume them, nor forsake them; for thou

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art a gracious and merciful God. Now, therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy; let not all the trouble seem little before thee that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria, unto this day. Howbeit thou art just in all that is brought upon us: for thou hast done right, but we have done wickedly: neither have our kings, our princes, our priests, nor our fathers kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold, we are servants this day; and for the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold, we are servants in it. And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies and over our cattle at their pleasure, and we are in great distress. And because of all this we make a sure covenant, and write it; and our princes, levites and priests seal unto it. *Neh. 9. 5—38.*

Isaiah's prayer for a display of God's power.

OH, that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence. When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth, and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth, for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away, and there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for
thou

thou hast hid thy face from us, and hast consumed us because of our iniquities. But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very fore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very fore?

Isaiah 64. 1—12.

Jeremiah's prayer in a time of famine.

O LORD, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee. O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as one astonished, as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy name, leave us not. Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good: and for the time of healing, and behold, trouble. We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned against thee. Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all these things. *Jeremiah 14. 7—9. 19—22.*

Jeremiah's prayer in prison.

AH, Lord God, behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee. Thou shewest loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the great

great, the mighty God, the Lord of hosts is his name, great in counsel, and mighty in work, for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings, which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men, and hast made thee a name, as at this day, and hast brought forth thy people Israel out of the land of Egypt, with signs, and with wonders, and with a strong arm, and with a stretched out arm, and with great terror, and hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey. And they came in and possessed it, but they obeyed not thy voice, neither walked in thy law, they have done nothing of all that thou commandest them to do: therefore thou hast caused all this evil to come upon them. Behold the mounts, they are come unto the city to take it, and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence; and what thou hast spoken is come to pass; and, behold, thou seest it. And thou hast said unto me, O Lord God, buy thee the field for money, and take witnesses: for the city is given into the hands of the Chaldeans. *Jeremiah* 32. 17—25.

Daniel's supplication and prayer.

O LORD, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him, neither have we obeyed the voice of the Lord our God,

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to walk in his laws which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law even by departing, that they might not obey thy voice: therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear: open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear, O Lord, forgive; O Lord, hearken, and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. *Daniel 9. 4—19.*

Jonah's prayer.

I CRIED by reason of mine affliction unto the Lord, and he heard me: out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight: yet I will look again toward thy holy temple. The waters compassed me about even to the soul, the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of

the mountains: the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord, my God. When my soul fainted within me, I remembered the Lord: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.

Jonah 2. 2—9.

Prayer and complaint of the Jewish church.

WOE is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the first ripe fruit. The good man is perished out of the earth, and there is none upright among men: they all lie in wait for blood: they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward: and the great man he uttereth his mischievous desire: so they wrap it up. The best of them is a briar: the most upright is sharper than a thorn-b hedge: the day of thy watchmen, and thy visitation cometh; now shall be their perplexity. Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house. Therefore I will look unto the Lord: I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her: which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets. In the day that thy walls are to be built, in that day shall the decree be far removed. In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortrefs even to the river, and from sea to sea, and from mountain to mountain. Notwithstanding, the land shall be desolate because

because of them that dwell therein, for the fruit of their doings. Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations shall see, and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee. Who is a god like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us: he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

Micah 7 chapter.

The prayer of Habakkuk.

O LORD, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known: in wrath remember mercy. God came from Teman, and the holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light, he had horns coming out of his hand, and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses, and thy chariots of salvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine

arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation; thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundest the head out of the house of the wicked, by discovering the foundation unto the neck. Selah, Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard, my belly trembled: my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops. Although the fig tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds feet, and he will make me to walk upon mine high places. *Habakkuk 3. 2—19.*

The prayer of Esdras.

O LORD, thou that dwellest in everlastingness, which beholdest from above, things in the heaven and in the air, whose throne is inestimable, whose glory may not be comprehended, before whom the hosts of angels stand with trembling, whose service is conversant in wind and fire, whose word is true and sayings constant, whose commandment is strong, and ordinance fearful, whose looks drieth up the depths, and indignation maketh the mountains to melt away, which the truth witnesseth. O hear the prayer of thy servant, and give ear to the petition of thy creature.—For while I live, I will speak; and so long as I have understanding, I will answer. O look not upon the sins of thy people: but on them which serve thee in truth. Regard not the wicked inventions of the heathen; but the desire of those that keep thy testimonies in afflictions. Think not upon those that have walked feignedly before thee; but remember them which, according to thy will, have known thy fear. Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught

taught thy law. Take thou no indignation at them which are deemed worse than beasts; but love them that alway put their trust in thy righteousness and glory. For we and our fathers do languish of such diseases: but because of us sinners, thou shalt be called merciful. For if thou hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness. For the just, which have many good works laid up with thee, shall out of their own deeds receive reward. For what is man that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it? For in truth there is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss. For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the confidence of good works.

2 Esdras 8. 20—36.

Prayer of Tobit.

O LORD thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever. Remember me, and look on me, punish me not for my sins and ignorances, and the sins of my fathers, who have sinned before thee: For they obeyed not thy commandments; wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed. And now thy judgments are many and true: deal with me according to my sins, and my fathers: because we have not kept thy commandments, neither have walked in truth before thee, Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me.

Tobit 3. 2—6.

Sara's prayer.

BLESSED art thou, O Lord my God, and thine holy and glorious name is blessed and honourable for ever: let all

thy works praise thee for ever. And now, O Lord, I set mine eyes and my face toward thee, and say, take me out of the earth, that I may hear no more the reproach. Thou knowest, Lord, that I am pure from all sin with man, and that I never polluted my name, nor the name of my father in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife; my seven husbands are already dead, and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach. *Tobit 3. 11—15.*

Prayer of Tobias.

BLESSED art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures. Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself. And now, O Lord, I take not this my sister for lust, but uprightly: therefore mercifully ordain, that we may become aged together. And she said with him, Amen. *Tobit 8. 5—8.*

Prayer of Judith.

O LORD God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach (for thou saidst, it shall not be so, and yet they did so;) wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones; and hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided amongst thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow. For thou hast wrought not only those things, but also the things which fell out before, and which ensued after, thou hast thought upon the things which are now, and which are to come. Yea, what things thou didst determine were ready at hand,
and

and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge. For behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name. Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle, where thy glorious name resteth, and to cast down with sword the horn of thy altar. Behold their pride, and send thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived. Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman. For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope. I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer: And make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children. And make every nation and tribe to acknowledge, that thou art the God of all power and might, and that there is none other that protecteth the people of Israel, but thou.

Judith 9. 2—14.

Prayer of Mardocheus.

O LORD, Lord, the King Almighty: for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee: For thou hast made heaven and earth, and all the wondrous things under the heaven. Thou art Lord of all things, and there is no man that can resist thee, which art the Lord. Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Haman. For I could have been content with goodwill, for the salvation of Israel, to kiss the soles of his feet. But I did this, that I might not prefer the glory of man above

above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride. And now, O Lord God, and King, spare thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance that hath been thine from the beginning. Despise not the portion which thou hast delivered out of Egypt for thine own self. Hear my prayer, and be merciful to thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise thy name: and destroy not the mouths of them that praise thee, O Lord.

Eslher 13. 9—17.

Prayer of queen Eslher.

O MY Lord, thou only art our King: help me desolate woman, which have no helper but thee: For my danger is in mine hand. From my youth up I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all people, and our fathers from among all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them. And now, we have sinned before thee: therefore hast thou given us into the hands of our enemies, because we worshipped their gods: O Lord, thou art righteous. Nevertheless, it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols, that they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar, and open the mouths of the heathen, to set forth the praises of the idols, and to magnify a fleshly king for ever. O Lord, give not thy scepter unto them that be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example that hath begun this against us. Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power. Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are like-minded to him: But deliver us with thine hand, and help me, that am desolate, and which have no other helper but thee. Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the heathen. Thou knowest my necessity: for I abhor the sign of my high estate, which is upon mine head, in the days wherein I shew myself, and that I
abhor

abhor it as a menstruous rag, and that I wear it not when I am private by myself, and that thine handmaid hath not eaten at Haman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink-offerings. Neither had thine handmaid any joy since the day that I was brought hither, to this present, but in thee, O Lord God of Abraham. O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear. *Esther* 14. 3—19.

Prayer for wisdom.

O GOD of my fathers, and Lord of mercy, who hast made all things with thy word, and ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made; and order the world according to equity and righteousness, and execute judgment with an upright heart: give me wisdom that sitteth by thy throne, and reject me not from among thy children: for I thy servant, and son of thine handmaid, am a feeble person, and of a short time, and too young for the understanding of judgment and laws. For though a man be ever so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded. Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters. Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle which thou hast prepared from the beginning. And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments: O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee. For she knoweth and understandeth all things, that she shall lead me soberly in my doings, and preserve me in her power. So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat. For what man is he that can know the counsel of God; or who can think what the will of the Lord is! For the thoughts of mortal men are miserable, and our devices are but uncertain. For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things. And hardly do we guess aright at things that are

are upon earth, and with labour do we find the things that are before us: but the things that are in heaven, who hath searched out? And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above? For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom. *Wisdom 9 chap.*

Prayer of Jesus the son of Sirach.

I WILL thank thee, O Lord and King, and praise thee, O God my Saviour, I do give praise unto thy name: for thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine helper against mine adversaries: And hast delivered me according to the multitude of thy mercies, and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had; from the choking of fire on every side, and from the midst of fire which I kindled not; from the depth of the belly of hell, from an unclean tongue, and from lying words: by an accusation to the king from an unrighteous tongue, my soul drew near even unto death, my life was near to the hell beneath. They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none. Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies. Then lifted I up my supplication from the earth, and prayed for deliverance from death. I called upon the Lord the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help. I will praise thy name continually, and will sing praise with thanksgiving; and so my prayer was heard; for thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord. When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer. I prayed for her before the temple, and will seek her out even to the end. Even from the flower, till the grape was ripe, hath my heart delighted in her; my foot went the right way, from my youth up sought I after her. I bowed down mine ear a little, and received her, and gat much learning. I profited therein, therefore

therefore will I ascribe the glory unto him that giveth me wisdom. For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded. My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her. I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken. My heart was troubled in seeking her: therefore have I gotten a good possession. The Lord hath given me a tongue for my reward, and I will praise him therewith. Draw near unto me, ye unlearned, and dwell in the house of learning. Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty. I opened my mouth, and said, Buy her for yourselves without money. Put your neck under the yoke, and let your soul receive instruction; she is hard at hand to find. Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest. Get learning with a great sum of money, and get much gold by her. Let your soul rejoice in his mercy, and be not ashamed of his praise. Work your work betimes, and in his time he will give you your reward.

Ecc. 51. 1—30.

Prayer and confession of the Jews at Babylon.

TO the Lord our God belongeth righteousness, but unto us the confusion of faces, as it is come to pass this day unto them of Juda, and to the inhabitants of Jerusalem, and to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers. For we have sinned before the Lord, and disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly: since the day that the Lord brought our forefathers out of the land of Egypt unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice. Wherefore the evils cleaved unto us, and the curse which the Lord appointed by Moses his servant, at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to see this day. Nevertheless, we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us: but every man followed the imagination of his own wicked heart, to serve strange gods,

gods, and to do evil in the sight of the Lord our God. Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda, to bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses, that a man should eat the flesh of his own son, and the flesh of his own daughter. Moreover, he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them. Thus we were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice. To the Lord our God appertaineth righteousness: but unto us and to our fathers open shame, as appeareth this day. For all these plagues are come upon us, which the Lord hath pronounced against us. Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart. Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us, for the Lord is righteous in all his works which he hath commanded us. Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us. And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as appeareth this day: O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances. Let thy wrath turn from us: for we are but a few left among the heathen where thou hast scattered us. Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away: that all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name. O Lord, look down from thy holy house, and consider us: bow down thine ear, O Lord, to hear us. Open thine eyes, and behold, for the dead that are in their graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness: but the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul will give thee praise and righteousness, O Lord.

O Lord. Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings. For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying, thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers. But if ye will not hear the voice of the Lord, to serve the king of Babylon, I will cause to cease out of the cities of Juda, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants. But we would not hearken unto thy voice to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their places. And lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence, and the house which is called by thy name (hast thou laid waste,) as it is to be seen this day for the wickedness of the house of Israel, and the house of Juda. O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine. As thou spakest by thy servant Moses, in the day when thou didst command him to write thy law before the children of Israel, saying, if ye will not hear my voice, surely this very great multitude shall be turned into a small number among the nations where I will scatter them. For I knew that they would not hear me, because it is a stiff-necked people: but in the land of their captivities they shall remember themselves, and shall know, that I am the Lord their God: for I will give them an heart, and ears to hear. And they shall praise me in the land of their captivity, and think upon my name. And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord. And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished. And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them. O Lord Almighty, God of Israel, the soul in anguish, the troubled

troubled spirit crieth unto thee. Hear, O Lord, and have mercy: for thou art merciful; and have pity upon us, because we have sinned before thee. For thou endurest for ever, and we perish utterly. O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us. Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time. For thou art the Lord our God, and thee, O Lord, will we praise. And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for we have called to mind all the iniquity of our forefathers that sinned before thee. Behold, we are yet this day in our captivity, where thou hast scattered us for a reproach and a curse, and to be subject to payments according to all the iniquities of our fathers, which departed from the Lord our God.

Baruch 1. 15th verse to the 9th verse of the 3d chapter.

Prayer and confession of Azarias in the flames.

BLESSED art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore: For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth. In all the things which thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us, because of our sins: For we have sinned, and committed iniquity, departing from thee. In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us. Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgement. And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world. And now we cannot open our mouths, we are become a shame and reproach to thy servants, and to them that worship thee. Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant: and cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant

servant Isaac's sake, and for thy holy Israel's sake; to whom thou hast spoken and promised, That thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the sea shore. For we, O Lord, are become less than any nation, and be kept under this day in all the world, because of our sins. Neither is there at this time prince, or prophet, or leader, or burnt-offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy. Nevertheless, in a contrite heart, and an humble spirit, let us be accepted. Like as in the burnt-offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and grant that we may go wholly after thee: for they shall not be confounded that put their trust in thee. And now we follow thee with all our heart, we fear thee, and seek thy face. Put us not to shame: but deal with us after thy loving-kindness, and according to the multitude of thy mercies. Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt, be ashamed; and let them be confounded in all their power and might, and let their strength be broken; and let them know that thou art Lord, the only God, and glorious over the whole world. *Song of 3 children verse 3—22.*

Prayer of king Manasses.

O LORD, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening towards sinners is importable: but thy merciful promise is unmeasurable; and unsearchable; for thou art the most High Lord, of great compassion, long-suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness, hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned
above

above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven, for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee; I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. Now therefore, I bow the knee of mine heart, beseeching thee of grace: I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shew all thy goodness: for thou wilt save me that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life; for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

Prayer of Judas Maccabeus.

BLESSED art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the Son of Saul, and his armour-bearer; shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen; make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction; cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

1 Maccabees 4. 30—33.

Prayer of the priests at Jerusalem.

O LORD, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King, the only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them: receive the sacrifice for the whole people Israel, and preserve

preserve thine own portion, and sanctify it. Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art God. Punish them that oppress us, and with pride do us wrong. Plant thy people again in thy holy place, as Moses hath spoken.

2 Maccabees 1. 24—29.

Prayer of Simon the high priest.

LORD, Lord, King of the heavens, and Ruler of all creatures, Holy of Holies, the only Potentate, Almighty, look down upon us, oppressed by a wicked and profane man, who is puffed up with insolence and power: for thou, who hast created all things, and hast all things under thy dominion, art a righteous governor, and condemnest those which live in injustice and pride. Thou didst destroy them who aforetime committed iniquity, among whom were the giants, presumptuously trusting in their strength, bringing upon them a flood which could not be restrained. The daring Sodomites, infamous for their iniquities, thou madest an example to posterity, burning them with fire and sulphur. When thou didst try the stiff-hearted Pharaoh, who had oppressed thy holy people Israel with many and various punishments, thou declaredst thy power, and madest known the greatness of thy strength; and when he followed with chariots and a mighty host, thou didst bury him in the depth of the sea; but them that put their trust in thee, the Lord of all creatures, thou didst preserve; for they who knew the work of thine hand, praised thee, the Almighty.

Thou king, who hast created the infinite and unmeasurable earth, hast chosen this city, and sanctified this place for all men to call on thy name in their necessities, and hast glorified it by thy marvellous presence, and established a congregation to praise thy great and glorious name. And loving the house of Israel, thou hast promised, that when we fall into error, and adversity shall come upon us, if we enter into this place, and pray, thou wilt hear our supplications: and thou art faithful and true; for oftentimes when our fathers were afflicted, thou didst succour them in their humility, and deliver them from great dangers. Behold now, holy king, for our many and great sins we are oppressed, and in subjection to our enemies, fainting for want of strength. And in our humility, this daring and impious man goeth

about to defile this sacred place which was erected to the glory of thy holy name upon earth. The heaven of heavens, incomprehensible to man, is indeed thy habitation, but because thou hast approved thy glory in thy people Israel, thou hast sanctified this place. Take not vengeance upon us for this profanation, neither punish us for this uncleanness, lest the wicked glory in their wickedness, and rejoice in the pride of their tongue, saying, We have trodden the house of righteousness, as the houses of abomination are trodden. Blot out our sins, and put away our transgressions, and shew us thy pity at this time. Let thy mercies speedily prevent us, put praises in the mouths of them that are fallen and broken in spirit, and grant us peace. 3 *Maccabees* 2. 2—16.

Prayer of Eleazer.

O MIGHTY King, Most High, Almighty God, who rulest every creature in mercies, look down, O Father, upon the seed of Abraham, upon the children of holy Jacob, the people of thy sanctified portion, strangers perishing unjustly in a strange land. Thou destroyedst Pharaoh, with the abundance of his chariots, who was heretofore ruler in Egypt, when he was puffed up with wicked confidence, and spake great things with his tongue; drowning him with his army in the sea, and shewing the light of thy mercy to the seed of Israel. And when Sennacherib, that grievous king of Assyria, who boasted of his innumerable forces, and brought the whole land in subjection to his arms, elated with pride and insolence did speak reproachful words against thy holy city, thou didst overthrow him, and manifest thy power among many nations. In Babylon thou deliveredst the three friends who had readily given their lives to the fire, because they would not serve vain gods, mitigating the force of the fiery furnace, and sending the flame on all their enemies. And thou didst bring Daniel safe to the light from the den of lions under the earth, when he was thrown, through the malicious accusation of envy, to wild beasts for food. And, O Father, thou didst shew Jonas, after being plentifully drowned in the belly of the sea-born whale, unhurt to all his household. And, O Thou, who hatest injustice; most merciful protector of all, quickly shew thyself to these Israelites, who are cruelly treated by idolatrous and wicked Gentiles. But if our life be now stopped for our impieties in a strange land: deliver us from the power of our enemies,
O Lord,

O Lord, and destroy us by such a death as thou shalt prefer: lest they that think vain things should bless their vain gods for the destruction of them whom thou didst love: saying, Their God did not deliver them. But, O Thou everlasting, who hast all strength and all power, look down now; have mercy upon us, who by the unjust oppression of wicked men are to be deprived of life like traitors. O worthy of all dignity, thou who art able to save the race of Israel, let the Gentiles be witnesses this day of thine invincible power. All the multitude of children with their parents make their supplications unto thee with tears: Shew forth to all the Heavens, that thou, Lord, art with us, and hast not turned away thy face from us. But according to thy word, that thou wouldst not despise them in the land of their enemies; so do.

3. *Maccabees* 6. 2—15.

The Lord's Prayer.

OUR Father, which art in heaven, hallowed be thy name: thy kingdom come; thy will be done in earth, as it is in heaven: give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

Matt. 6. 9—13.

Our Saviour's last solemn prayer.

FATHER, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me: and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that

thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me, where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

John 17 chapter.

The apostles joint prayer.

L O R D, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage,

rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

Acts 4. 24—30.

THE BOOK OF PSALMS.

MOST of the Psalms of David are Prayers, composed when he, or some other prophetic author, was exposed to great danger or affliction, and therefore flies to God as his only help in time of need, implores his mercy, the pardon of sins, or deliverance from dangers and afflictions. Many are Psalms of Thanksgiving for mercies received; some are designed to display the attributes and perfections of God; while others convey to us the most useful moral instructions: Lastly, some of the Psalms are prophetical, and some few historical.—Under these different heads the Psalms are here arranged, with the Contents of the learned and pious Osterswald prefixed to each.

P R A Y E R S.

Prayers for Pardon of Sin.

David being brought by sickness almost to the gates of death, entreateth the Lord to disappoint the expectation of his enemies by raising him up again. He prayeth with assurance that himself shall be heard, and his enemies confounded.

O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed. My soul is also sore vexed: but thou, O Lord, how long? Return, O Lord, deliver my soul; oh, save me for thy mercy's sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks? I am weary with my groaning, all the night make I my bed to swim: I water

my couch with my tears. Mine eye is consumed because of grief; it waxeth old because of all mine enemies. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer. Let all mine enemies be ashamed and sore vexed: let them return, and be ashamed suddenly.

Psalms 6.

David imploreth the favour and protection of God; and beseecheth him to direct him in his ways, to pardon his sins, and to deliver him from his enemies.

UNTO thee, O Lord, do I lift up my soul. O my God, I trust in thee, let me not be ashamed: let not mine enemies triumph over me. Yea, let none that wait on thee be ashamed; let them be ashamed which transgress without cause. Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. Remember, O Lord, thy tender mercies, and thy loving kindneses: for they have been ever of old. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me, for thy goodness' sake, O Lord. Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies. For thy name's sake, O Lord, pardon mine iniquity: for it is great. What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease: and his seed shall inherit the earth. The secret of the Lord is with them that fear him: and he will shew them his covenant. Mine eyes are ever toward the Lord: for he shall pluck my feet out of the net. Turn thee unto me, and have mercy upon me: for I am desolate and afflicted. The troubles of my heart are enlarged: O bring thou me out of my distresses. Look upon mine affliction, and my pain, and forgive all my sins. Consider mine enemies, for they are many, and they hate me with cruel hatred. O keep my soul, and deliver me: let me not be ashamed, for I put my trust in thee. Let integrity and uprightness preserve me: for I wait on thee. Redeem Israel, O God, out of all his troubles.

Psalms 25.

David

David labouring under a painful disorder inflicted upon him for his sins, beseecheth the Lord to correct him in mercy; complaineth of the grievousness of his disorder, of his being forsaken by his friends and persecuted by his enemies; and at length giveth proofs of his humility, piety, and trust in God.

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh, because of thine anger: neither is there any rest in my bones, because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink, and are corrupt: because of my foolishness. I am troubled, I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and there is no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee, and my groaning is not hid from thee. My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me. My lovers and my friends stand aloof from my sore: and my kinsmen stand afar off. They also that seek after my life, lay snares for me: and they that seek my hurt, speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs. For in thee, O Lord, do I hope: thou wilt hear, O Lord, my God. For I said, hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me. For I am ready to halt, and my sorrow is continually before me. For I will declare mine iniquity; I will be sorry for my sin. But mine enemies are lively, and they are strong; and they that hate me wrongfully are multiplied. They also that render evil for good, are mine adversaries: because I follow the thing that good is. Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord, my salvation. *Psalms 38.*

David imploreth the mercy of God with great earnestness; maketh confession of his sin; prayeth to be delivered from the guilt of it, and to be renewed by God's Spirit; promiseth to publish abroad his mercy for the encouragement of sinners; then offereth up prayers for the prosperity of Jerusalem.

HAVE mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies

mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity: and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness: that the bones which thou hast broken may rejoice. Hide thy face from my sins; and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips, and my mouth shall shew forth thy praise. For thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.

Psalms 51.

The Psalmist imploreth the mercy of God, and the pardon of his sins; and expreſſeth his confidence in the divine goodness.

OUT of the depths have I cried unto thee, O Lord, Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldest mark iniquities: O Lord, who shall stand? But there is forgiveness with thee: that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord, more than they that watch for the morning: I say, more than they that watch for the morning. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.

Psalms 130.

Prayers composed when the Psalmist was deprived of an opportunity of the public exercise of religion.

The Prophet lamenteth his unhappy fate, that he was led captive from his own land and from the house of God; expresseth his ardent desire to return to it again, that he may serve God in his temple; and describeth his alarms and conflicts, which he had overcome by confidence in the divine favour.

AS the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God? When I remember these things, I pour out my soul in me; for I had gone with the multitude, I went with them to the house of God; with the voice of joy and praise, with a multitude that kept holy-day. Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God, for I shall yet praise him for the help of his countenance. O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? As with a sword in my bones, mine enemies reproach me: while they say daily unto me, Where is thy God? Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.

Psalm 42.

The Prophet being led away captive from his own land and from the house of God, beggeth to be delivered from his enemies, and to be restored to the blessed privilege of serving and praising him in his temple; and comforteth himself with the prospect of it.

JUDGE me, O God, and plead my cause against an ungodly nation; O deliver me from the deceitful and unjust man. For thou art the God of my strength; why dost thou cast me off? why go I mourning, because of the oppression of the enemy? O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and

to

to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God. Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God, for I shall yet praise him, who is the health of my countenance and my God. *Psalms 43.*

David declareth (when he was in the wilderness of Judah) that he desired nothing so earnestly as to be in the house of God, and that the sense of his goodness filled him with unspeakable joy, and a confidence not to be shaken by all the attempts of his enemies.

O GOD, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is: to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life: my lips shall praise thee. Thus will I bless thee, while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help; therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me. But those that seek my soul to destroy it, shall go into the lower parts of the earth. They shall fall by the sword, they shall be a portion for foxes. But the king shall rejoice in God, every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped. *Psalms 63.*

Korah, who speaking in the person of his prince, lamenteth his captivity, and longeth to be restored to the temple; he celebrates with devout transports the happiness of those who could go into it at all times, and declareth he would prefer that happiness before all the advantages of the world.

HOW amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart, and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God. Blessed are they that dwell in thy house: they will be still praising thee. Selah. Blessed is the man whose strength is in thee: in whose heart are the ways of them. Who passing through the valley of Baca, make it a well: the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth

appeareth before God. O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah. Behold, O God, our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee. *Psalms 84.*

Prayers wherein the Psalmist seems extremely dejected, though not totally deprived of consolation, under his afflictions.

David being in danger from his enemy, entreateth the Lord to deliver him, and rejoiceth in hopes of his salvation.

HOW long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me? Consider and hear me, O Lord, my God: lighten mine eyes, lest I sleep the sleep of death; lest mine enemy say, I have prevailed against him; and those that troubled me rejoice when I am moved. But I have trusted in thy mercy; my heart shall rejoice in thy salvation. I will sing unto the Lord, because he hath dealt bountifully with me. *Psalms 13.*

David being overwhelmed with the violence of his afflictions, describeth the extremity he was reduced to by the hatred and malice of his enemies, and prayeth God to have compassion on him, and to come to his assistance. He then denounceth the judgments of God against them, and at length confideth that he will deliver him from his afflictions, for which he promiseth to praise him.

SAVE me, O God: for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away. O God, thou knowest my foolishness, and my sins are not hid from thee. Let not them that wait on thee, O Lord God of hosts be ashamed for my sake: let not those that seek thee be confounded

founded for my sake, O God of Israel. Because for thy sake I have born reproach: shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me. When I wept, and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment: and I became a proverb to them. They that sit in the gate speak against me: and I was the song of the drunkards. But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation. Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. Hear me, O Lord: for thy loving kindness is good: turn unto me according to the multitude of thy tender mercies. And hide not thy face from thy servant, for I am in trouble: hear me speedily. Draw nigh unto my soul, and redeem it: deliver me because of mine enemies. Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. Let their eyes be darkened that they see not; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate; and let none dwell in their tents. For they persecute him whom thou hast smitten: and they talk to the grief of those whom thou hast wounded. Add iniquity unto their iniquity: and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous. But I am poor and sorrowful; let thy salvation, O God, set me up on high. I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs. The humble shall see this, and be glad; and your heart shall live that seek God. For the Lord heareth the poor, and despiseth not his prisoners. Let the heaven and earth praise him,

him, the seas and every thing that moveth therein. For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession. The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

Psalm 69.

Asaph describeth the despair to which his affliction for God's people in captivity had drove him; representeth his alarms and conflicts; and at length comforteth himself with reflecting on God's loving kindness to their forefathers.

I CRIED unto God with my voice, even unto God with my voice; and he gave ear unto me. In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. Thou holdest mine eyes waking: I am so troubled that I cannot speak. I have considered the days of old, the years of ancient times. I call to remembrance my song in the night: I commune with mine own heart, and my spirit made diligent search. Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. And I said, This is my infirmity; but I will remember the years of the right hand of the Most High. I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings. Thy way, O God, is in the sanctuary: who is so great a God as our God! Thou art the God that doest wonders: thou hast declared thy strength among the people. Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah. The waters saw thee, O God, the waters saw thee: they were afraid; the depths also were troubled. The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world, the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron.

Psalm 77.

Haman

Haman being in captivity and almost deprived of all consolation, representeth the violence and continuance of his sufferings, and the terrors which discomposed his mind; and complaineth that God did not hear him, though he called upon him with great fervency.

O LORD God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry; for my soul is full of troubles; and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no strength: free among the dead like the slain that lie in the grave, whom thou rememberest no more; and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah. Thou hast put away my acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth. Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee; I have stretched out my hands unto thee. Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee. Lord, why castest thou off my soul? why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me: thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast thou put far from me, and mine acquaintance into darkness. *Psalm 88.*

David humbleth himself before God, and beggeth of him to regard his deplorable situation, to hear his prayer, to guide him by his Spirit, and to deliver him from the persecution of his implacable enemies.

HEAR my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul: he hath smitten my life down to the ground: he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed

whelmed within me; my heart within me is desolate. I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee as a thirsty land. Selah. Hear me speedily, O Lord: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving-kindness in the morning, for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. Teach me to do thy will; for thou art my God; thy spirit is good; lead me into the land of uprightness. Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant. *Psalms 143.*

Prayers wherein the Psalmist asketh help of God, in consideration of his own integrity, and the uprightness of his cause.

David calleth upon God to deliver him from his persecutors; protesteth that he was innocent of the charge brought against him by Cush; and beggeth that God would take his cause into his hand and do him justice. He then assureth himself, that God will hear him, and turn the enterprizes of his enemies against him to their own destruction, those of Cush especially, if he persisted in his wickedness.

O LORD, my God, in thee do I put my trust; save me from all them that persecute me, and deliver me: lest he tear my soul like a lion, rending it in pieces, while there is none to deliver. O Lord my God, if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:) let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah. Arise, O Lord, in thine anger; lift up thyself, because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded. So shall the congregation of the people compass thee about: for their sakes therefore return thou on high. The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me. Oh, let the wickedness of the wicked come to an end; but establish the just: for the
righteous

righteous God trieth the hearts and reins. My defence is of God, which saveth the upright in heart. God judgeth the righteous, and God is angry with the wicked every day. If he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors. Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth fallhood. He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. I will praise the Lord according to his righteousness; and will sing praise to the name of the Lord most high.

Psaln 7.

David entreateth the Lord to consider his innocence, and to restrain the malice of his persecutors; to whose greatest affluence he should always prefer the privilege of enjoying God's presence in the sanctuary.

H E A R the right, O Lord, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips. Let my sentence come forth from thy presence; let thine eyes behold the things that are equal. Thou hast proved mine heart, thou hast visited me in the night; thou hast tried me, and shalt find nothing: I am purposed that my mouth shall not transgress. Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer. Hold up my goings in thy paths, that my footsteps slip not. I have called upon thee; for thou wilt hear me, O God; incline thine ear unto me, and hear my speech. Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them. Keep me as the apple of the eye: hide me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies, who compass me about. They are inclosed in their own fat: with their mouth they speak proudly. They have now compassed us in our steps: they have set their eyes bowing down to the earth; like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places. Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword: from men, which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest
of

of their substance to their babes. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. *Psalms 17.*

David being charged with crimes he was not guilty of, entreateth the Lord to support his innocence; declareth that the company of the wicked was his abhorrence, and the worship of God his delight; hopeth therefore that God will not cut him off with evil-doers, nay, assureth himself of his support.

JUDGE me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide. Examine me, O Lord, and prove me: try my reins and my heart. For thy loving kindness is before mine eyes: and I have walked in thy truth. I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked: I will wash mine hands in innocency: so will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth. Gather not my soul with sinners, nor my life with bloody men: in whose hands is mischief, and their right hand is full of bribes. But as for me, I will walk in mine integrity: redeem me, and be merciful unto me. My foot standeth in an even place: in the congregations will I bless the Lord. *Psalms 26.*

David imploreth the divine assistance against those who persecuted him, and attempted by false-witness to take away his life; describeth their malice, injustice, and ingratitude to him, and his own innocency and behaviour towards them; and beggeth of God to disappoint their designs and deliver his servant, for which he promiseth he will praise him.

PLEAD my cause, O Lord, with them that strive with me: fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. Let them be as chaff before the wind: and let the angel of the Lord chase them. Let their way be dark and slippery: and let the angel of the Lord persecute them. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.

Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall. And my soul shall be joyful in the Lord: it shall rejoice in his salvation. All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him? False witnesses did rise up: they laid to my charge things that I knew not. They rewarded me evil for good, to the spoiling of my soul. But as for me, when they were sick, my cloathing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though he had been my friend, or brother: I bowed down heavily, as one that mourneth for his mother. But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not: they did tear me, and ceased not; with hypocritical mockers in feasts, they gnashed upon me with their teeth. Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions. I will give thee thanks in the great congregation: I will praise thee among much people. Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause. For they speak not peace; but they devise deceitful matters against them that are quiet in the land. Yea, they opened their mouth wide against me, and said, Aha, aha; our eye hath seen it. This thou hast seen, O Lord: keep not silence; O Lord, be not far from me. Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord. Judge me, O Lord my God, according to thy righteousness: and let them not rejoice over me. Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up. Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me. Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant: and my tongue shall speak of thy righteousness and of thy praise all the day long.

Psalms 35.

Prayers expressing the firmest trust and confidence in God under afflictions.

David complaineth of the great number of his enemies; expresseth his reliance on the protection of the Almighty; and imploreth his assistance.

LORD, how are they increased that trouble me? many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. Selah. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord; thy blessing is upon thy people. Selah.

Psaln 3.

David being persecuted by his enemies, and in danger of his life from false witnesses, testifieth his entire confidence in the protection of the Almighty; beseecheth him to continue his favour; and is persuaded he will never forsake him.

THE Lord is my light and my salvation; whom shall I fear: the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing. yea, I will sing praises unto the Lord. Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake

me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord, be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord. *Psalms 27.*

David being pursued by his enemies, probably in his retreat from Keilah, entreateth the Lord to deliver him. He then returneth thanks that his prayers were heard.

IN thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily; be thou my strong rock, for an house of defence to save me. For thou art my rock and my fortress: therefore for thy name's sake lead me, and guide me. Pull me out of the net that they have laid privily for me: for thou art my strength. Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth. I have hated them that regard lying vanities: but I trust in the Lord. I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities; and hast not shut me up into the hand of the enemy: thou hast set my feet in a large room. Have mercy upon me, O Lord, for I am in trouble; mine eye is consumed with grief, yea, my soul and my belly. For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed. I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me. I am forgotten as a dead man out of mind: I am like a broken vessel. For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life. But I trusted in thee, O Lord: I said, Thou art my God. My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. Make thy face to shine upon thy servant: save me for thy mercy's sake. Let me not be ashamed, O Lord; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave. Let the lying lips be put to silence: which speak grievous things proudly and contemptuously against the righteous. O how great is thy goodness which thou hast laid up for them that fear thee! which thou
hast

hast wrought for them that trust in thee, before the sons of men ! Thou shalt hide them in the secret of thy presence from the pride of man : thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord : for he hath shewed me his marvellous kindness in a strong city. For I said in my haste, I am cut off from before thine eyes : nevertheless thou heardest the voice of my supplications when I cried unto thee. O love the Lord, all ye his saints : for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. *Psaln 31.*

David prayeth God to defend him from those who sought his life, and promiseth to praise and bless him, when he has granted his request.

SAVE me, O God, by thy name, and judge me by thy strength. Hear my prayer, O God ; give ear to the words of my mouth. For strangers are risen up against me, and oppressors seek after my soul : they have not set God before them. Selah. Behold, God is mine helper : the Lord is with them that uphold my soul. He shall reward evil unto mine enemies : cut them off in thy truth. I will freely sacrifice unto thee : I will praise thy name, O Lord : for it is good. For he hath delivered me out of all trouble : and mine eye hath seen his desire upon mine enemies. *Psaln 54.*

David describeth the watchfulness of his enemies to destroy him, prayeth for deliverance from them, and comforteth himself with the promise of God to protect him.

BE merciful unto me, O God : for man would swallow me up ; he fighting daily oppresseth me. Mine enemies would daily swallow me up : for they be many that fight against me, O thou most High. What time I am afraid, I will trust in thee. In God I will praise his word, in God I have put my trust ; I will not fear what flesh can do unto me. Every day they wrest my words : all their thoughts are against me for evil. They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. Shall they escape by iniquity ? in thine anger, cast down the people, O God. Thou tellest my wanderings : put thou my tears into thy bottle : are they not in thy book ? When I cry unto thee, then shall mine enemies turn back, this I know ; for God is for me. In God will I praise his word : in the Lord will I praise his word. In God have I put my trust :

trust: I will not be afraid what man can do unto me. Thy vows are upon me, O God: I will render praises unto thee. For thou hast delivered my soul from death; wilt not thou deliver my feet from falling, that I may walk before God in the light of the living? *Psalms 56.*

When David fled from Saul into the cave; in which he calleth upon God for his help, and sheweth the firm confidence he had in his protection.

BE merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge until these calamities be overpast. I will cry unto God most high: unto God that performeth all things for me. He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth. My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword. Be thou exalted, O God, above the heavens; let thy glory be above all the earth. They have prepared a net for my steps: my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah. My heart is fixed, O God, my heart is fixed: I will sing and give praise. Awake up, my glory; awake, psaltery and harp: I myself will awake early. I will praise thee, O Lord, among the people: I will sing unto thee among the nations. For thy mercy is great unto the heavens, and thy truth unto the clouds. Be thou exalted, O God, above the heavens: let thy glory be above all the earth. *Psalms 57.*

David entreateth God to hear his prayer, and to take him into his protection.

HEAR my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah. For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name. Thou wilt prolong the king's life; and his years as many generations. He shall abide before God for ever: O prepare mercy and truth which may preserve him. So will I sing praise unto thy name for ever, that I may daily perform my vows. *Psalms 61.*

David

David testifieth that his confidence in God made him perfectly easy under the persecution of his enemies; and exhorteth others not to trust in men, nor in worldly goods, but in God alone, who is the disposer of all things, and the rewarder of all men.

TRULY my soul waiteth upon God: from him cometh my salvation: he only is my rock and my salvation: he is my defence; I shall not be greatly moved. How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence. They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah. My soul, wait thou only upon God: for my expectation is from him. He only is my rock and my salvation: he is my defence: I shall not be moved. In God is my salvation, and my glory: the rock of my strength, and my refuge is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah. Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity. Trust not in oppression, and become not vain in robbery: if riches encrease, set not your heart upon them. God hath spoken once, twice have I heard this; that power belongeth unto God. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

Psal. 62.

David beseecheth God to take him into his protection, and to let him experience the same goodness in his old age, which he had felt the effects of from his youth. He complaineth of the insults and cruelty of his enemies; and, in full assurance that God will protect him, he is filled with a holy joy, and vows to bless him for ever.

IN thee, O Lord, do I put my trust: let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me: for thou art my rock and my fortress. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man; for thou art my hope, O Lord God: thou art my trust from my youth. By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee. I am as a wonder unto many; but thou art my strong refuge. Let my mouth be filled with thy praise, and with thy

thy honour all the day. Cast me not off in the time of old age; forsake me not when my strength faileth. For mine enemies speak against me; and they that lay wait for my soul take counsel together, saying, God hath forsaken him: persecute and take him; for there is none to deliver him. O God, be not far from me: O my God, make haste for my help. Let them be confounded and consumed that are adversaries to my soul: let them be covered with reproach and dishonour that seek my hurt. But I will hope continually, and will yet praise thee more and more. My mouth shall shew forth thy righteousness, and thy salvation all the day: for I know not the numbers thereof. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and grey-headed, O God, forsake me not: until I have shewed thy strength unto this generation, and thy power to every one that is to come. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee? thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side. I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou holy one of Israel. My lips shall greatly rejoice when I sing unto thee: and my soul which thou hast redeemed. My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

Psalms 71.

David being in great distress, calleth upon the Lord with fervent zeal and firm confidence; and beseecheth him to deliver him from his enemies, according to his mercy and loving kindness.

BOW down thine ear, O Lord, hear me, for I am poor and needy. Preserve my soul, for I am holy: O thou my God, save thy servant that trusteth in thee. Be merciful unto me, O Lord: for I cry unto thee daily. Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul. For thou, Lord, art good, and ready to forgive: and plenteous in mercy unto all them that call upon thee. Give ear, O Lord, unto my prayer: and attend to the voice of my supplications. In the day of my trouble I will call upon thee: for thou wilt answer me. Among the Gods there is none like unto thee, O Lord, neither are there any works

works like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord: and shall glorify thy name. For thou art great, and doest wondrous things: thou art God alone. Teach me thy way, O Lord, I will walk in thy truth: unite my heart to fear thy name. I will praise thee, O Lord, my God, with all my heart: and I will glorify thy name for evermore. For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell. O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them. But thou, O Lord, art a God full of compassion, and gracious: long suffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me, give thy strength unto thy servant, and save the son of thine hand-maid. Shew me a token for good, that they which hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

Psalms 86.

Prayers composed when the people of God were under affliction or persecution.

One of the sons of Korah being among the Israelites led captive, probably into Assyria, entreateth God to restore them to their own country. The prophet beginneth his prayer with mentioning the wonders God had wrought in bringing their forefathers into the land of Canaan; hence he hopeth that God would again display his power in behalf of the captive Israelites. He then expostulates with God for giving them up to their enemies; describeth the severe treatment they were exposed to for his sake; and beggeth of him to come to their assistance and deliver them.

WE have heard with our ears, O God, our fathers have told us what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand and thine arm, and the light of thy countenance, because thou hadst a favour unto them. Thou art my king, O God, command deliverances for Jacob. Through thee will we push down our enemies; through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that

that hated us. In God we boast all the day long : and praise thy name for ever. Selah. But thou hast cast off, and put us to shame ; and goest not forth with our armies. Thou makest us to turn back from the enemy : and they which hate us spoil for themselves. Thou hast given us like sheep appointed for meat : and hast scattered us among the heathen. Thou sellest thy people for nought, and dost not increase thy wealth by their price. Thou makest us a reproach to our neighbours, a scorn and derision to them that are round about us. Thou makest us a by-word among the heathen : a shaking of the head among the people. My confusion is continually before me, and the shame of my face hath covered me : for the voice of him that reproacheth and blasphemeth ; by reason of the enemy and avenger. All this is come upon us ; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. Our heart is not turned back, neither have our steps declined from thy way. Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death. If we have forgotten the name of our God, or stretched out our hands to a strange God : shall not God search this out ? for he knoweth the secrets of the heart. Yea, for thy sake are we killed all the day long ; we are counted as sheep for the slaughter. Awake, why sleepest thou, O Lord ? arise, cast us not off for ever. Wherefore hidest thou thy face ? and forgettest our affliction, and our oppression ? For our soul is bowed down to the dust ; our belly cleaveth unto the earth. Arise for our help, and redeem us for thy mercy's sake.

Psalms 44.

David describeth the calamities and distresses of the people of God when forsaken by him ; and their victories and successes when taken into his favour : and prayeth that he would now prosper their arms against Edom.

O God, thou hast cast us off, thou hast scattered us, thou hast been displeased ; O turn thyself to us again. Thou hast made the earth to tremble : thou hast broken it ; heal the breaches thereof, for it shaketh. Thou hast shewed thy people hard things : thou hast made us to drink the wine of astonishment. Thou hast given a banner to them that feared thee : that it might be displayed because of the truth. Selah. That thy beloved may be delivered ; save with thy right hand, and hear me. God hath spoken in his holiness, I will rejoice : I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, and Manasseh is mine, Ephraim
also

also is the strength of mine head; Judah is my law-giver; Moab is my wash-pot, over Edom will I cast out my shoe: Philistia, triumph thou because of me. Who will bring me into the strong city? who will lead me into Edom? Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies? Give us help from trouble: for vain is the help of man. Through God we shall do valiantly: for he it is that shall tread down our enemies. *Psalms 60.*

Asaph lamenteth the destruction of Jerusalem and the burning of the temple, and representeth the deplorable state to which Judea was reduced during the Babylonish captivity, being deprived of the tokens of God's covenant and of his favour. He then comforteth himself with reflecting on the deliverances God had formerly wrought for his people, and on the proofs he daily gives of his power in the general course of nature; and beggeth of him once more to make their cause his own, and avenge them of their adversaries.

O GOD, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture? Remember thy congregation which thou hast purchased of old: the rod of thine inheritance which thou hast redeemed, this mount Zion, wherein thou had dwelt. Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary. Thine enemies roar in the midst of thy congregations: they set up their ensigns for signs. A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once, with axes and hammers. They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground. They said in their hearts, let us destroy them together: they have burned up all the synagogues of God in the land. We see not our signs, there is no more any prophet, neither is there among us any that knoweth how long. O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom. For God is my king of old, working salvation in the midst of the earth. Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters. Thou brakest the heads of Leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness. Thou didst cleave the fountain and the flood: thou driedst up mighty rivers. The day

day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter. Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name. O deliver not the soul of thy turtle dove unto the multitude of the wicked, forget not the congregation of thy poor for ever. Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty. O let not the oppressed return ashamed: let the poor and needy praise thy name. Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily. Forget not the voice of thine enemies: the tumult of those that rise up against thee, increaseth continually. *Psalms 74.*

Asaph complaineth that the Babylonians had destroyed the city and temple of Jerusalem; and beseecheth God to be reconciled to his people, and to punish the blasphemies and cruelties of their idolatrous enemies.

O God, the heathen are come into thine inheritance, thy holy temple have they defiled: they have laid Jerusalem on heaps. The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem: and there was none to bury them. We are become a reproach to our neighbours: a scorn and derision to them that are round about us. How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire? Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name. For they have devoured Jacob, and laid waste his dwelling place. O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low. Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins for thy name's sake. Wherefore should the heathen say, where is their God? let him be known among the heathen in our fight by the revenging of the blood of thy servants which is shed. Let the sighing of the prisoner come before thee, according to the greatness of thy power: preserve thou those that are appointed to die. And render unto our neighbours seven-fold into their bosom, their reproach wherewith they have reproached thee, O Lord.

So

So we thy people and sheep of thy pasture, will give thee thanks for ever: we will shew forth thy praise to all generations *Psalms 79.*

Asaph represents, under the image of a favourite vine laid waste and destroyed by the enemy, the extreme desolation the Israelites were reduced to in their captivity, and entreateth God to come to their deliverance, and to remember the covenant he had made with his people; for which he promiseth they will return to their obedience, and bless his holy name.

GIVE ear, O Shepherd of Israel, thou that ledest Joseph like a flock, thou that dwellest between the cherubims, shine forth. Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine, and we shall be saved. O Lord, God of hosts, how long wilt thou be angry against the prayer of thy people? thou feedest them with the bread of tears; and givest them tears to drink in great measure. Thou makest us a strife unto our neighbours: and our enemies laugh among themselves. Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved. Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparest room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way, do pluck her? the boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire, it is cut down: they perish at the rebuke of thy countenance. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved.

Psalms 80.

Several

Several of the neighbouring nations being gathered together to make war against the Israelites, the prophet entreateth the Lord to destroy those nations, as he had formerly destroyed the kings that assaulted their forefathers.

KEEP not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, come, and let us cut them off from being a nation: that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee. The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes. Gebal, and Ammon, and Amalek, the Philistines, with the inhabitants of Tyre. Assur also is joined with them: they have holpen the children of Lot. Selah. Do unto them as unto the Midianites, as to Sisera, as to Jabin, at the brook of Kison: which perished at Endor: they became as dung for the earth. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: who said, let us take to ourselves the houses of God in possession. O my God, make them like a wheel: as the stubble before the wind. As the fire burneth the wood, and as the flame setteth the mountains on fire; so persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame: that they may seek thy name, O Lord. Let them be confounded and troubled for ever: yea, let them be put to shame, and perish: that men may know that thou, whose name alone is Jehovah, art the most high over all the earth.

Psalms 83.

Ethan the Ezrahite, speaking in the person of his prince, describeth his reliance on the faithfulness of God to fulfil his covenant with David, and on the power of God to perform wonders for the deliverance of his people. He then representeth, that, notwithstanding his covenant with David, and his power to deliver his people, the kingdom of Judah was at that time in great desolation, being despoiled of its glory, and delivered into the hands of the Babylonians; and imploreth the Lord to put an end to their captivity and their calamities.

I WILL sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. I have

have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah. And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints. For, who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee? Thou rulest the raging of the sea: when the waves thereof arise thou stillest them. Thou hast broken Rahab in pieces as one that is slain: thou hast scattered thine enemies with thy strong arm. The heavens are thine, the earth also is thine: as for the world, and the fulness thereof, thou hast founded them. The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name. Thou hast a mighty arm; strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. For thou art the glory of their strength: and in thy favour our horn shall be exalted. For the Lord is our defence: and the holy One of Israel is our king. Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant: with my holy oil have I anointed him. With whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him; but my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments;

mandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah. But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant: thou hast profaned his crown, by casting it to the ground. Thou hast broken down all his hedges; thou hast brought his strong holds to ruin. All that pass by the way spoil him: he is a reproach to his neighbours. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice. Thou hast also turned the edge of his sword, and hast not made him to stand in the battle. Thou hast made his glory to cease, and cast his throne down to the ground. The days of his youth hast thou shortened: thou hast covered him with shame. Selah. How long, Lord, wilt thou hide thyself for ever? shall thy wrath burn like fire? Remember how short my time is: wherefore hast thou made all men in vain? What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah. Lord, where are thy former loving kindnesses which thou swarest unto David in thy truth? Remember, Lord, the reproach of thy servant; how I do bear in my bosom the reproach of all the mighty people; wherewith thine enemies have reproached, O Lord: wherewith they have reproached, the footsteps of thine anointed. Blessed be the Lord for evermore. Amen, and Amen.

Psalms 89.

The prophet representeth to God the deplorable condition the Israelites were reduced to by the cruelty of their heathen invaders, whose insolence, injustice, and impiety he describeth. He then consoleth himself with the promise of protection which God had given his people in the law, and foretelleth the deliverance of the Israelites, and the destruction of their invaders.

O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself. Lift up thyself, thou judge of the earth: render a reward to the proud. Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things?
and

and all the workers of iniquity boast themselves? They break in pieces thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see; neither shall the God of Jacob regard it. Understand, ye brutish among the people; and ye fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know? The Lord knoweth the thoughts of man, that they are vanity. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance. But judgment shall return unto righteousness: and all the upright in heart shall follow it. Who will rise up for me against the evil-doers? or who will stand up for me, against the workers of iniquity? Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, my foot slippeth; thy mercy, O Lord, held me up. In the multitude of my thoughts within me, thy comforts delight my soul. Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is my defence; and my God is the rock of my refuge. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off. *Psalms 94.*

The prophet representeth to God the deplorable state he was in while a captive at Babylon; beggeth of him to restore his people to their land, and his temple to its former glory; that the nations, when they saw it, might be induced to fear him, and that the Jews, when reinstated there, might have occasion to bless him for ever.

HEAR my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call, answer me speedily. For my days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten, and withered like grass; so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a

sparrow alone upon the housetop. Mine enemies reproach me all the day; and they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping; because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. My days are like a shadow that declineth; and I am withered like grass. But thou, O Lord, shalt endure for ever, and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms to serve the Lord. He weakened my strength in the way; he shortened my days. I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee.

Psalms 102.

The Israelites being oppressed and persecuted by their enemies, the psalmist imploreth the divine assistance.

UNTO thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us. Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt. Our soul is exceedingly filled with

with the scorning of those that are at ease, and with the contempt of the proud.

Psalms 123.

The Jews at Babylon express their affliction for their captivity and their zeal for Jerusalem; and reflect with severity on the Edomites who rejoiced to see it destroyed, and on the Babylonians who destroyed it.

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song: and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed: happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones.

Psalms 137.

Prayers in time of trouble and affliction.

David imploreth the assistance of God against his persecutors; exhorteth them to acknowledge in their hearts his designation to the throne of Saul, and to desist from their enterprises against him; and declareth that his sole confidence was in God, in whose favour he was more happy than worldly men in their greatest affluence.

HEAR me when I call, O God of my righteousness: thou hast enlarged me when I was in distress: have mercy upon me, and hear my prayer. O ye sons of men, how long will ye turn my glory into shame: how long will ye love vanity, and seek after leasing? Selah. But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him. Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah. Offer the sacrifices of righteousness: and put your trust in the Lord. There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine

increased. I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety. *Psalms 4.*

David prayeth that God would favour his cause, and discountenance those wicked men who persecuted him; would deliver him from their snares, and punish them for their iniquity; that so he and all righteous men might be encouraged to praise God, and rely on his protection.

GIVE ear to my words, O Lord, consider my meditation. Harken unto the voice of my cry, my king, and my God: for unto thee will I pray. My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up. For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man. But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple. Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way straight before my face. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue. Destroy thou them, O God: let them fall by their own counsels: cast them out in the multitude of their transgressions: for they have rebelled against thee. But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield. *Psalms 5.*

David having been advised by his friends to fly into the mountainous parts of Judea from the persecution of Saul, disclaimeth all other refuge but Jehovah, being assured that God, the righteous judge, will support the innocent, and pour out his judgments on the wicked.

IN the Lord put I my trust: how say ye to my soul, flee as a bird to your mountain? For lo, the wicked bend their bow, they make ready their arrow upon the string; that they may privily shoot at the upright in heart. If the foundations be destroyed, what can the righteous do? The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eye-lids try the children of men. The Lord trieth the righteous: but the wicked, and him that loveth violence,

violence, his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness: his countenance doth behold the upright.

Psalms 11.

David entreateth God to defend him from the malice and artifice of his heathen enemies, and from the judgments that should fall upon them. He then praiseth God for the care he had taken of him, trusteth in his assistance, and prayeth for the prosperity of the Israelites.

UNTO thee will I cry, O Lord my rock: be not silent to me, lest if thou be silent to me, I become like them that go down into the pit. Hear the voice of my supplications when I cry unto thee, when I lift up my hands towards thy holy oracle. Draw me not away with the wicked, and with the workers of iniquity; which speak peace to their neighbours, but mischief is in their hearts. Give them according to their deeds, and according to the wickedness of their endeavours; give them after the work of their hands, render to them their desert. Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up. Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength, and my shield; my heart trusted in him, and I am helped, therefore my heart greatly rejoiceth, and with my song will I praise him. The Lord is their strength, and he is the saving strength of his anointed. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

Psalms 28.

David pronounceth particular blessings on those who shew kindness to the sick; and complaineth of the cruelty of his enemies, and of the treachery of his friend, who, instead of compassionating him in his sickness, wished for his death, and said, that God punished him for his sins.

BLESSED is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness. I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee. Mine enemies speak evil of me, When shall he die, and his name perish? And if he come to see me, he speaketh

vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it. All that hate me whisper together against me: against me do they devise my hurt. An evil disease, say they, cleaveth fast unto him: and now that he lieth, he shall rise up no more. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. But thou, O Lord, be merciful unto me, and raise me up, that I may requite them. By this I know that thou favourest me, because mine enemy doth not triumph over me. And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever. Blessed be the Lord God of Israel, from everlasting and to everlasting. Amen, and Amen. *Psalms 41.*

David describeth his distress when he was pursued by his enemies, probably in the time of Absalom's rebellion; and complaineth of the treachery of his subjects, more particularly of one, who was probably Ahitophel, begging that God would confound their counsels and destroy the authors of them. And at length, from a view of the perfidiousness of his enemies and of his own integrity, he comforteth himself with hopes that God would not forsake him, but would destroy those who sought his ruin.

GIVE ear to my prayer, O God; and hide not thyself from my supplication. Attend unto me, and hear me: I mourn in my complaint, and make a noise; because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me. My heart is sore pained within me; and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me: and horror hath overwhelmed me. And I said, Oh, that I had wings like a dove: for then would I fly away and be at rest: lo, then would I wander far off, and remain in the wilderness. Selah. I would hasten my escape from the windy storm and tempest. Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city. Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it. Wickedness is in the midst thereof: deceit and guile depart not from her streets. For it was not an enemy that reproached me: then I could have borne it: neither was it he that hated me that did magnify himself against me: then I would have hid myself from him. But it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. Let death seize upon them, and let them go down quick into hell: for wickedness

wickedness is in their dwellings, and among them. As for me, I will call upon God: and the Lord shall save me. Evening and morning, and at noon will I pray, and cry aloud: and he shall hear my voice. He hath delivered my soul in peace from the battle that was against me: for there were many with me. God shall hear and afflict them, even he that abideth of old: Selah. Because they have no changes, therefore they fear not God. He hath put forth his hands against such as be at peace with him: he hath broken his covenant. The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords. Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved. But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days: but I will trust in thee. *Psalms 55.*

David layeth before God the great danger he was in, and entreateth him to deliver him from his enemies, to restrain their malice, and to make them an example to all the world.

DELIVER me from mine enemies, O my God: defend me from them that rise up against me. Deliver me from the workers of iniquity, and save me from bloody men. For lo, they lie in wait for my soul: the mighty are gathered against me: not for my transgression, nor for my sin, O Lord. They run and prepare themselves without my fault: awake to help me, and behold. Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah. They return at evening, they make a noise like a dog, and go round about the city. Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear? But thou, O Lord, shalt laugh at them: thou shalt have all the heathen in derision. Because of his strength will I wait upon thee: for God is my defence. The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies. Slay them not, lest my people forget: scatter them by thy power: and bring them down, O Lord our shield. For the sin of their mouth, and the words of their lips, let them even be taken in their pride: and for cursing and lying which they speak. Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob, unto the ends of the earth. Selah. And at evening let them return; and let them make a noise like

like a dog, and go round about the city. Let them wander up and down for meat, and grudge if they be not satisfied. But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

Psalms 59.

David entreateth God to defend him from the subtilty and cruelty of his enemies; and foretelleth their ruin, which, he declares, will be manifest to all.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: that they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves in an evil matter: they commune of laying snares privily: they say, Who shall see them? They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart is deep. But God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves: all that see them shall flee away. And all men shall fear, and shall declare the work of God: for they shall wisely consider of his doing. The righteous shall be glad in the Lord, and shall trust in him: and all the upright in heart shall glory.

Psalms 64.

David being persecuted by his enemies prayeth the Lord to come to his assistance.

MAKE haste, O God, to deliver me; make haste to help me, O Lord. Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt. Let them be turned back for a reward of their shame, that say, Aha, aha. Let all those that seek thee rejoice, and be glad in thee: and let such as love thy salvation say continually, Let God be magnified. But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying.

Psalms 70.

David

David describeth the malice and injustice of his enemies, and giveth a particular account of their imprecations against him. He then beseecheth God to deal kindly with him, and to disappoint the malice of his accusers; and promiseth that he will joyfully celebrate him, as the deliverer of the helpless from merciless oppressors.

HOLD not thy peace, O God of my praise; for the mouth of the wicked, and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause. For my love, they are my adversaries: but I give myself unto prayer. And they have rewarded me evil for good, and hatred for my love. Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged let him be condemned, and let his prayer become sin. Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places. Let the extortioner catch all that he hath; and let the stranger spoil his labour. Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. Let his posterity be cut off; and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth. Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually. Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul. But do thou for me, O God the Lord, for thy name's sake: because thy mercy is good, deliver thou me. For I am poor and needy, and my heart is wounded within me. I am gone like the shadow when it declineth: I am tossed up and down as the locust. My knees are weak through fasting: and my flesh faileth of fatness. I became also a reproach unto them: when they looked upon me, they shook their heads. Help me, O Lord my God: O save me according to thy mercy: that they may know that this is thy hand; that

that thou, Lord, hast done it. Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice. Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion as with a mantle. I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude. For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

Psalms 109.

David beggeth of God to defend him from the deceits and calumnies of the wicked, and complaineth that he is forced to dwell among them.

IN my distress I cried unto the Lord, and he heard me. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty with coals of juniper. Woe is me, that I sojourn in Mesech! that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war.

Psalms 120.

David entreateth God to defend him from the wiles and malice of those who sought his ruin; prayeth him to blast their wicked designs; and assureth himself of his protection.

DELIVER me, O Lord, from the evil man: preserve me from the violent man; which imagine mischiefs in their heart; continually are they gathered together for war. They have sharpened their tongues like a serpent: adder's poison is under their lips. Selah. Keep me, O Lord, from the hands of the wicked: preserve me from the violent man; who have purposed to overthrow my goings. The proud have hid a snare for me, and cords; they have spread a net by the way-side: they have set gins for me. Selah. I said unto the Lord, Thou art my God: hear the voice of my supplications, O Lord. O God the Lord the strength of my salvation, thou hast covered my head in the day of battle. Grant not, O Lord, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah. As for the head of those that compass me about, let the mischief of their own lips cover them. Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again. Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him. I know
that

that the Lord will maintain the cause of the afflicted, and the right of the poor. Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

Psalms 140.

David being driven out of Judea by Saul, beggeth of God grace that he may not sin against him with his tongue, nor be drawn into any sinful compliances by living amongst idolaters. He confideth in God's help, and prayeth that he would deliver him from those who sought his ruin.

LORD, I cry unto thee: make haste unto me: give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties. Let the righteous smite me: it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities. When their judges are overthrown in stony places, they shall hear my words; for they are sweet. Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth. But mine eyes are unto thee, O God the Lord: in thee is my trust, leave not my soul destitute. Keep me from the snares which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape.

Psalms 141.

David being surrounded by Saul's army, he beggeth of God to assist him in that imminent danger, and voweth in return to praise him for so great a mercy.

I CRIED unto the Lord with my voice: with my voice unto the Lord did I make my supplication. I poured out my complaint before him; I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me: no man cared for my soul. I cried unto thee, O Lord; I said, Thou art my refuge, and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise

praise thy name; the righteous shall compass me about; for thou shalt deal bountifully with me.

Psalms 142.

Prayers of Intercession.

The people of Israel entreat the Lord to preserve David their king in the day of battle, and make him victorious over his enemies; and express their confidence, that God will grant their request.

THE Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Send thee help from the sanctuary, and strengthen thee out of Zion. Remember all thy offerings, and accept thy burnt sacrifice. Selah. Grant thee according to thine own heart; and fulfil all thy counsel. We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions. Now know I that the Lord saveth his anointed: he will hear him from his holy heaven, with the saving strength of his right hand. Some trust in chariots, and some in horses: but we will remember the name of the Lord our God. They are brought down and fallen, but we are risen and stand upright. Save, Lord: let the king hear us when we call.

Psalms 20.

David prayeth to God to bless the Israelites, and to grant that all the nations of the world may praise and adore him.

GOD be merciful unto us, and bless us; and cause his face to shine upon us. Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God: let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let the people praise thee, O God: let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

Psalms 67.

David expresseth his zeal for the house of God, and his love for the city of Jerusalem; praying for the prosperity of it, and vowing to promote its welfare.

I WAS glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord,
unto

unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good. *Pfalm 122.*

David pleadeth with God, and urgeth his solicitude for God's glory, and God's oath in consequence of it, as arguments with him that he should hear his prayer, and bless his posterity.

LORD, remember David, and all his afflictions: how he sware unto the Lord, and vowed unto the mighty God of Jacob; Surely, I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eye-lids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah: we found it in the fields of the wood. We will go into his tabernacles; we will worship at his foot-stool. Arise, O Lord, into thy rest; thou and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy. For thy servant David's sake turn not away the face of thine anointed. The Lord hath sworn in truth unto David: he will not turn from it; of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine Anointed. His enemies will I clothe with shame: but upon himself shall his crown flourish. *Pfalm 132.*

David bleffeth Jehovah for the deliverances he had already granted him, and prayeth for further assistance against his foreign enemies. He then describeth the happiness of that people which hath Jehovah for their God.

BLESSED be the Lord my strength, which teacheth my hands to war, and my fingers to fight: my goodness, and my fortress; my high tower, and my deliverer; my shield,
and

and he in whom I trust ; who subdueth my people under me. Lord, what is man, that thou takest knowledge of him? or the son of man, that thou makest account of him! Man is like to vanity : his days are as a shadow that passeth away. Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke. Cast forth lightning, and scatter them : shoot out thine arrows, and destroy them. Send thine hand from above ; rid me and deliver me out of great waters from the hand of strange children ; whose mouth speaketh vanity, and their right hand is a right hand of falsehood. I will sing a new song unto thee, O God : upon a psaltery, and an instrument of ten strings will I sing praises unto thee. It is he that giveth salvation unto kings : who delivereth David his servant from the hurtful sword. Rid me and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood. That our sons may be as plants grown up in their youth ; that our daughters may be as corner stones, polished after the similitude of a palace : that our garners may be full, affording all manner of store ; that our sheep may bring forth thousands and ten thousands in our streets : that our oxen may be strong to labour ; that there be no breaking in, nor going out ; that there be no complaining in our streets. Happy is that people that is in such a case : yea, happy is that people, whose God is the Lord.

Psalms 144.

PSALMS OF THANKSGIVING.

Thanksgivings for mercies vouchsafed to particular persons.

David's thanksgiving for a signal victory obtained over a neighbouring nation ; in which he praiseth the Lord for the power, wisdom, and justice he had manifested in the deliverance of his people, and in the destruction of their enemies.

I WILL praise thee, O Lord, with my whole heart ; I will shew forth all thy marvellous works. I will be glad and rejoice in thee : I will sing praise to thy name, O thou most High. When mine enemies are turned back, they shall fall and perish at thy presence. For thou hast maintained my right and my cause : thou sattest in the throne judging right. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever. O thou

thou enemy, destructions are come to a perpetual end : and thou hast destroyed cities ; their memorial is perished with them. But the Lord shall endure for ever : he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. The Lord also will be a refuge for the oppressed ; a refuge in times of trouble. And they that know thy name will put their trust in thee : for thou, Lord, hast not forsaken them that seek thee. Sing praises to the Lord, which dwelleth in Zion : declare among the people his doings. When he maketh inquisition for blood, he remembereth them ; he forgetteth not the cry of the humble. Have mercy upon me, O Lord ; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death ; that I may shew forth all thy praise in the gates of the daughter of Zion : I will rejoice in thy salvation. The heathen are sunk down in the pit that they made : in the net which they hid is their own foot taken. The Lord is known by the judgment which he executeth : the wicked is snared in the work of his own hands. Higgaion. Selah. The wicked shall be turned into hell, and all the nations that forget God. For the needy shall not alway be forgotten : the expectation of the poor shall not perish for ever. Arise, O Lord ; let not man prevail : let the heathen be judged in thy sight. Put them in fear, O Lord : that the nations may know themselves to be but men. Selah.

Psalms 9.

David describeth the great dangers he had been exposed to, the wonderful deliverances he had met with, and the signal victories he had obtained over his enemies by the divine assistance ; extolling the power, justice, and goodness, which God had manifested on these occasions.

I WILL love thee, O Lord my strength. The Lord is my rock, and my fortress, and my deliverer ; my God, my strength, in whom I will trust ; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised : so shall I be saved from mine enemies. The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about : the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God : he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled ; the foundations also of the hills moved and were shaken,
en,

en, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed; hailstones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice: hail stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils. He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. They prevented me in the day of my calamity: but the Lord was my stay. He brought me forth also into a large place; he delivered me because he delighted in me. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eye-sight. With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; with the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward. For thou wilt save the afflicted people; but wilt bring down high looks. For thou wilt light my candle: the Lord my God will enlighten my darkness. For by thee I have run through a troop, and by my God have I leaped over a wall. As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him. For who is God that save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great. Thou hast
enlarged

enlarged my steps under me ; that my feet did not slip. I have pursued mine enemies, and overtaken them : neither did I turn again till they were consumed. I have wounded them that they were not able to rise : they are fallen under my feet. For thou hast girded me with strength unto the battle : thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies : that I might destroy them that hate me. They cried, but there was none to save them : even unto the Lord, but he answered them not. Then did I beat them small as the dust before the wind : I did cast them out as the dirt in the streets. Thou hast delivered me from the strivings of the people ; and thou hast made me the head of the heathen : a people whom I have not known shall serve me. As soon as they hear of me, they shall obey me : the strangers shall submit themselves unto me. The strangers shall fade away, and be afraid out of their close places. The Lord liveth, and blessed be my rock : and let the God of my salvation be exalted. It is God that avengeth me, and subdueth the people unto me. He delivereth me from mine enemies : yea, thou liftest me up above those that rise up against me : thou hast delivered me from the violent man. Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name. Great deliverance giveth he to his king ; and sheweth mercy to his anointed, to David, and to his seed for evermore.

Psalms 18.

The Israelites praise God for the victory vouchsafed to David their king, and express their confidence in the future protection of the Almighty.

THE king shall joy in thy strength, O Lord ; and in thy salvation how greatly shall he rejoice ! Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah. For thou preventest him with the blessings of goodness : thou settest a crown of pure gold upon his head. He asked life of thee, and thou gavest it him, even length of days for ever and ever. His glory is great in thy salvation : honour and majesty hast thou laid upon him. For thou hast made him most blessed for ever ; thou hast made him exceeding glad with thy countenance. For the king trusteth in the Lord ; and through the mercy of the most High he shall not be moved. Thine hand shall find out all thine enemies : thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger : the Lord shall swallow them up in his wrath, and the fire shall

devour them. Their fruit shalt thou destroy from the earth, and their seed from among the children of men. For they intended evil against thee : they imagined a mischievous device, which they are not able to perform. Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them. Be thou exalted, Lord, in thine own strength ; so will we sing and praise thy power. *Psalms 21.*

David thanketh God for having recovered him from a sickness which had brought him to the very gates of death ; acknowledgeth that prosperity had made him forget himself, and that God had chastened him to bring him to a sense of his weakness and dependance ; vows therefore to praise God continually.

I WILL extol thee, O Lord : for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave : thou hast kept me alive that I should not go down to the pit. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For his anger endureth but a moment ; in his favour is life : weeping may endure for a night, but joy cometh in the morning. And in my prosperity I said, I shall never be moved. Lord, by thy favour thou hast made my mountain to stand strong, thou didst hide thy face, and I was troubled. I cried to thee, O Lord ; and unto the Lord I made supplication. What profit is there in my blood, when I go down to the pit ? shall the dust praise thee ? shall it declare thy truth ? Hear, O Lord ; and have mercy upon me : Lord, be thou my helper. Thou hast turned for me my mourning into dancing : thou hast put off my sackcloth, and girded me with gladness : to the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever. *Psalms 30.*

David praiseth God for delivering him, when he was discovered by the Philistines in the city of Gath. He representeth God's care and protection of his children, the advantages which the fear of God procures them, and the fatal lot of the wicked.

I WILL bless the Lord at all times : his praise shall continually be in my mouth. My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from

all

all my fears. They looked unto him, and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste, and see that the Lord is good; blessed is the man that trusteth in him. O fear the Lord, ye his saints: for there is no want to them that fear him. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing. Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken. Evil shall slay the wicked; and they that hate the righteous shall be desolate. The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

Psalms 34.

Asaph, speaking in the person of his prince, praiseth God for the wonderful works which he had done towards delivering him from the heathen who had invaded him, and established him again in his kingdom; and voweth, that, when he should be compleatly settled, he would govern it righteously.

UNTO thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near, thy wondrous works declare. When I shall receive the congregation, I will judge uprightly. The earth and all the inhabitants thereof are dissolved: I bear the pillars of it. Selah. I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn. Lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another. For in the hand of the Lord there is a cup, and the wine is red: it is full of mixture, and he poureth out of the same:

but the dregs thereof all the wicked of the earth shall wring them out, and drink them. But I will declare for ever; I will sing praises to the God of Jacob. All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

Psalms 75.

David bleffeth the Lord for his goodness towards himself and the Israelites; celebrates his great mercy and tender compassion towards his people; and inviteth all creatures to join with him in praising the name of the Lord.

BLESS the Lord, O my soul: and all that is within me blefs his holy name. Blefs the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins: nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone: and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Blefs the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Blefs ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Blefs the Lord, all his works in all places of his dominion: blefs the Lord, O my soul.

Psalms 103.

David

David praiseth God with great zeal, and imploreth his assistance. He then assureth himself, that by the divine aid he should be victorious over the Moabites, Edomites, and all those who opposed him.

O God, my heart is fixed, I will sing and give praise, even with my glory. Awake, psaltery and harp: I myself will awake early. I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations. For thy mercy is great above the heavens: and thy truth reacheth unto the clouds. Be thou exalted, O God, above the heavens: and thy glory above all the earth; that thy beloved may be delivered: save with thy right hand, and answer me. God hath spoken in his holiness; I will rejoice: I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, Manasseh is mine; Ephraim also is the strength of mine head: Judah is my lawgiver; Moab is my washpot; over Edom will I cast out my shoe: over Philistia will I triumph. Who will bring me into the strong city? who will lead me into Edom? Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts? Give us help from trouble: for vain is the help of man. Through God we shall do valiantly: for he it is that shall tread down our enemies. *Psalms 108.*

David praiseth God with transports of zeal, joy, and love, for the deliverance he had granted him from imminent death, and for all the favours he had bestowed upon him.

I LOVE the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living. I believed, therefore have I spoken: I was greatly afflicted: I said in my haste; all men are liars. What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will

pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death of his saints. O Lord, truly I am thy servant, I am thy servant, and the son of thy handmaid: thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

Psalms 116.

David inspired with a holy zeal, declareth that he will praise God publicly for all his kindness towards him, which, when known, would invite all other kings to praise him too. He then testifieth his entire confidence in God's protection.

I WILL praise thee with my whole heart: before the gods will I sing praise unto thee. I will worship toward thy holy temple, and praise thy name, for thy loving kindness and for thy truth: for thou hast magnified thy word above all thy name. In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord; for great is the glory of the Lord. Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.

Psalms 138.

Thanksgivings for mercies vouchsafed to the Israelites in general.

A thanksgiving of one of the sons of Korah, for the assistance which Jehovah had granted his people, at a time when Jerusalem was attacked by several nations.

GOD is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof. Selah.

There

There is a river, the streams whereof shall make glad the city of God ; the holy place of the tabernacles of the most High. God is in the midst of her ; she shall not be moved : God shall help her, and that right early. The heathen raged, the kingdoms were moved : he uttered his voice, the earth melted. The Lord of hosts is with us ; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire. Be still, and know that I am God : I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us ; the God of Jacob is our refuge. Selah.

Psalms 46.

A thanksgiving of one of the sons of Korah, for the sudden retreat of kings and their armies from before Jerusalem, who were so intimidated by Jehovah, her protector, that they dared not to assault her.

GREAT is the Lord, and greatly to be praised, in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge. For lo, the kings were assembled, they passed by together. They saw it, and so they marvelled, they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakest the ships of Tarshish, with an east wind. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God will establish it for ever. Selah. We have thought of thy loving kindness, O God, in the midst of thy temple. According to thy name, O God, so is thy praise unto the ends of the earth : thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her : tell the towers thereof. Mark ye well her bulwarks, consider her palaces : that ye may tell it to the generation following. For this God is our God for ever and ever : he will be our guide even unto death.

Psalms 48.

David praiseth God for the spiritual blessings, which he granted to those who worshipped him on mount Sion; and for the temporal blessings, which he bestowed upon the Israelites, especially in the fruitfulness of the land of Canaan.

PRAISE waiteth for thee, O God, in Sion: and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come. Iniquities prevail against me: as for our transgressions, thou shalt purge them away. Blessed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple. By terrible things in righteousness, wilt thou answer us, O God of our salvation: who art the confidence of all the ends of the earth, and of them that are afar off upon the sea. Which by his strength setteth fast the mountains: being girded with power. Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people. They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the out-goings of the morning and evening to rejoice. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness: and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks: the valleys also are covered over with corn; they shout for joy, they also sing.

Psalms 65.

David celebrates God for the deliverances he had formerly granted his people. He then praiseth him for the favours he himself had received from him, and calleth upon all good men to learn of him, to trust in God and to fear him more and more.

MAKE a joyful noise unto God, all ye lands: sing forth the honour of his name: make his praise glorious. Say unto God, how terrible art thou in thy works? through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee: they shall sing to thy name. Selah. Come, and see the works of God: he is terrible in his doing toward the children of men. He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him. He ruleth by his power for ever; his eyes behold the nations:

nations: let not the rebellious exalt themselves. *Selah.* O bleſs our God, ye people, and make the voice of his praife to be heard: which holdeth our ſoul in life, and ſuffereth not our feet to be moved. For thou, O God, haſt proved us; thou haſt tried us, as ſilver is tried. Thou broughteſt us into the net, thou laiſt affliction upon our loins. Thou haſt cauſed men to ride over our heads; we went through fire and through water: but thou broughteſt us out into a wealthy place. I will go into thy houſe with burnt-offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath ſpoken when I was in trouble. I will offer unto thee burnt ſacrifices of fatlings, with the incenſe of rams; I will offer bullocks with goats. *Selah.* Come and hear, all ye that fear God, and I will declare what he hath done for my ſoul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me. But verily God hath heard me: he hath attended to the voice of my prayer. Bleſſed be God, which hath not turned away my prayer, nor his mercy from me.

Pſalm 66.

A ſong of triumph on God's deliverance of Jeruſalem from a powerful army which threatened the deſtruction of it, probably from the army of Sennacherib.

IN Judah is God known: his name is great in Iſrael. In Salem alſo is his tabernacle, and his dwelling-place in Zion. There brake he the arrows of the bow, the ſhield, and the ſword, and the battle. *Selah.* Thou art more glorious and excellent than the mountains of prey. The ſtout-hearted are ſpoiled, they have ſlept their ſleep: and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horſe are caſt into a dead ſleep. Thou, even thou, art to be feared, and who may ſtand in thy ſight when once thou art angry? Thou didſt cauſe judgment to be heard from heaven; the earth feared and was ſtill, when God aroſe to judgment, to ſave all the meek of the earth. *Selah.* Surely the wrath of man ſhall praife thee: the remainder of wrath ſhalt thou reſtrain. Vow, and pay unto the Lord your God: let all that be round about him bring preſents unto him that ought to be feared. He ſhall cut off the ſpirit of princes; he is terrible to the kings of the earth.

Pſalm 76.

Aſaph

Asaph exhorteth the Israelites to express the highest joy and thankfulness to God on the feast of the new moon; and then introduceth God complaining of their disobedience to him after he had delivered them from their bondage in Egypt, and declaring to them what would have been the consequence of their obedience.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob. This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not. I removed his shoulder from the burden: his hands were delivered from the pots. Thou calledst in trouble, and I delivered thee: I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah. Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me: there shall no strange god be in thee; neither shalt thou worship any strange god. I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me: so I gave them up unto their own hearts' lust: and they walked in their own counsels. O that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee. *Psalms 81.*

God having begun to deliver his people out of the Babylonish captivity, the prophet acknowledgeth his goodness in being reconciled to them; prayed him to compleat their restoration; and hopeth that he will shower down his blessings upon them, as he had done in times past.

L O R D, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah. Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger. Turn us, O God of our salvation, and cause thine anger toward us to

to cease. Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations? Wilt thou not revive us again: that thy people may rejoice in thee. Shew us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring up out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good: and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps.

Psalms 85.

A song of triumph on a victory obtained over the heathen, in gaining which the right hand of God had been remarkably displayed in favour of his people.

O SING unto the Lord a new song: for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fulness thereof: the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity.

Psalms 98.

David acknowledgeth that God had delivered the Israelites from their enemies; and that without his protection they would have been utterly destroyed.

IF it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our

our

our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth.

Psalms 124.

A song of thanksgiving, in which the Jews rejoice at the wonderful deliverance God had granted them, in bringing them out of the Babylonish captivity; and pray him to finish their restoration.

WHEN the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Psalms 126.

David describeth the great distresses which had been brought upon the Jews by their enemies; ascribeth their deliverance from them to God; and prayeth that the designs of those who hate them may for the future be blasted.

MANY a time have they afflicted me from my youth, may Israel now say; many a time have they afflicted me from my youth: yet they have not prevailed against me. The plowers plowed upon my back: they made long their furrows. The Lord is righteous: he hath cut asunder the cords of the wicked. Let them all be confounded and turned back that hate Zion. Let them be as the grass upon the house tops, which withereth afore it groweth up: wherewith the mower filleth not his hand; nor he that bindeth sheaves, his bosom. Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord.

Psalms 129.

David calleth upon the Israelites to praise Jehovah for his goodness in raising them to be his peculiar people, for his works of providence, and for the miracles he wrought for their forefathers. He then celebrates him for his compassion to his people, and describeth the vanity of idols and the folly of idolatry.

PRAISE ye the Lord, Praise ye the name of the Lord; praise him, O ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, praise

praise the Lord; for the Lord is good: sing praises unto his name: for it is pleasant. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. He causeth the vapours to ascend from the ends of the earth, he maketh lightnings for the rain; he bringeth the wind out of his treasures. Who smote the first born of Egypt, both of man and beast. Who sent tokens and wonders into the midst of thee, O Egypt: upon Pharaoh, and upon all his servants. Who smote great nations, and slew mighty kings; Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: and gave their land for an heritage, an heritage unto Israel his people. Thy name, O Lord, endureth for ever: and thy memorial, O Lord, throughout all generations. For the Lord will judge his people, and he will repent himself concerning his servants. The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them: so is every one that trusteth in them. Bless the Lord, O house of Israel: bless the Lord, O house of Aaron; bless the Lord, O house of Levi: ye that fear the Lord, bless the Lord. Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord.

Psalms 135.

David calleth upon the Israelites to celebrate the goodness and loving kindness of Jehovah manifested in the works of creation, and in the miracles he had wrought for them, when their fathers came out of Egypt, and entered into the land of Canaan.

O GIVE thanks unto the Lord; for he is good: for his mercy endureth for ever. O give thanks unto the God of gods: for his mercy endureth for ever. O give thanks to the Lord of lords: for his mercy endureth for ever. To him who alone doeth great wonders: for his mercy endureth for ever. To him that by wisdom made the heavens: for his mercy endureth for ever. To him that stretched out the earth above the waters: for his mercy endureth for ever. To him that made great lights: for his mercy endureth for ever: the sun to rule by day: for his mercy endureth for ever: the moon and stars, to rule by night: for his mercy endureth for ever. To him that smote Egypt in their first born: for his mercy endureth for ever. And brought out Israel

Israel from among them: for his mercy endureth for ever: with a strong hand and with a stretched out arm: for his mercy endureth for ever: to him which divided the Red-sea into parts: for his mercy endureth for ever: and made Israel to pass through the midst of it: for his mercy endureth for ever: but overthrew Pharaoh and his host in the Red-sea: for his mercy endureth for ever. To him which led his people through the wilderness: for his mercy endureth for ever. To him which smote great kings: for his mercy endureth for ever: and slew famous kings: for his mercy endureth for ever: Sihon king of the Amorites: for his mercy endureth forever: and Og the king of Bashan: for his mercy endureth for ever: and gave their land for an heritage: for his mercy endureth for ever: even an heritage unto Israel his servant: for his mercy endureth for ever. Who remembered us in our low estate: for his mercy endureth for ever: and hath redeemed us from our enemies: for his mercy endureth for ever. Who giveth food to all flesh: for his mercy endureth for ever. O give thanks unto the God of heaven: for his mercy endureth for ever. *Psalms 136.*

A Psalm of thanksgiving for the victory which the people of Israel had obtained over several kings, by the divine assistance.

PRAISE ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp, For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints. Praise ye the Lord. *Psalms 149.*

Psalms

Psalms of Praise and Adoration, displaying
the Attributes of God.

General acknowledgments of God's Goodness and Mercy,
and particularly his care and protection of good men.

David representeth Jehovah's paternal care over him, first under the image of a shepherd, superintending his flock; and then under that of a hospitable friend, entertaining him at his table in the most splendid and generous manner.

THE Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. *Psalm 23.*

David describeth the impiety and iniquity of the wicked man; then he celebrates the goodness of God, and beseecheth him to protect him from his enemies.

THE transgression of the wicked saith within my heart, that there is no fear of God before his eyes. For he flattereth himself in his own eyes until his iniquity be found to be hateful. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good. He deviseth mischief upon his bed: he setteth himself in a way that is not good; he abhorreth not evil. Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast. How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light. O continue thy loving kindness unto them that know thee; and thy righteousness to the upright in heart. Let not the foot of pride come against me, and let not the hand of the wicked

wicked remove me: there are the workers of iniquity fallen: they are cast down, and shall not be able to rise. *Psaln 36.*

David describeth the protection which God affords to those who trust in him, and the blessings which he bestows upon them.

HE that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God, in him will I trust. Surely he shall deliver thee from the snare of the fowler: and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night: nor for the arrow that flieth by day: nor for the pestilence that walketh in darkness: nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold; and see the reward of the wicked. Because thou hast made the Lord which is my refuge, even the most High, thy habitation: there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him; I will be with him in trouble, I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation. *Psaln 91.*

A psalm, in which all people are called upon to worship God as their creator, and to celebrate his loving kindness and faithfulness.

MAKE a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God, it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting: and his truth endureth to all generations.

Psaln 100.

The

The prophet inviteth those who have been redeemed from captivity, or conducted home when lost in the wilderness, or delivered from prison, or sickness, or a storm at sea, to celebrate the loving kindness of the Lord towards them, in delivering them from their several distresses. He then sheweth that whether God sends plenty or famine, whether he exalts men or depresses them, he does all this with wisdom and justice, and for the good of mankind.

O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy: and gathered them out of the lands, from the east and from the west, from the north and from the south. They wandered in the wilderness in a solitary way, they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness, and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the most High: therefore he brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble; and he saved them out of their distresses. He brought them out of darkness, and the shadow of death, and brake their bands in sunder. Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men! For he hath broken the gates of brass, and cut the bars of iron in sunder. Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat, and they draw near unto the gate, of death. Then they cry unto the Lord in their troubles and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. They that go down to the sea in ships, that do business in great waters: these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they

go down again to the depths, their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet: so he bringeth them unto their desired haven. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. He turneth rivers into a wilderness, and the water-springs into dry ground: a fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into water springs. And there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase. He blesteth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease. Again they are diminished and brought low through oppression, affliction, and sorrow. He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way. Yet setteth he the poor on high from affliction, and maketh his families like a flock. The righteous shall see it, and rejoice; and all iniquity shall stop her mouth. Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.

Psalms 107.

All the nations of the earth are invited to praise God, because of his goodness and truth.

O PRAISE the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great towards us: and the truth of the Lord endureth for ever. Praise yethe Lord. *Psalms 117.*

The Psalmist implores Jehovah's assistance, who is ever watchful over his people, and never faileth to help those who rely upon him.

I WILL lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel, shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day: nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth and even for evermore.—*Psalms 121.*

David

David adoreth the majesty and greatness of Jehovah, and celebrates him for his wonderful works, more especially for his goodness towards all men, and his love towards those who fear and call upon him.

I WILL extol thee, my God, O King, and I will bless thy name for ever and ever. Every day will I bless thee, and I will praise thy name for ever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works. The Lord is high unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. The Lord preserveth all them that love him: but all the wicked will he destroy. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

Psalms 145.

The prophet declareth he will praise Jehovah all the days of his life; and exhorteth others not to rely on men, but on God alone, who is the governor of the world, and taketh particular care of the righteous.

PRAISE ye the Lord. Praise the Lord, O my soul. While I live, will I praise the Lord: I will sing praises unto my God, while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that

very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. Which made heaven and earth, the sea, and all that therein is: which keepeth truth for ever: which executeth judgment for the oppressed, which giveth food to the hungry: the Lord looeth the prisoners. The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous. The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down. The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord.

Psalms 146.

Psalms displaying the Power, Majesty, Glory, and other Attributes of the Divine Being.

A Psalm on the love of God to man, displayed, not only in his providential care of him at present, but in his having created him at first in his own image, and given him dominion over the rest of his creation.

O LORD, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers: the moon and the stars, which thou hast ordained: what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord, our Lord, how excellent is thy name in all the earth!

Psalms 8.

David describing the qualifications of that nation which shall be accounted worthy to be God's peculiar people, and asserting them to be the people of Israel.

THE earth is the Lord's and the fullness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart;

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who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah. *Psalms 24.*

On the majesty and glory of Jehovah, when he presideth over the storm, and uttereth his voice in thunder.

GIVE unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion, like a young unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory. The Lord sitteth upon the flood; yea, the Lord sitteth king for ever. The Lord will give strength unto his people; the Lord will bless his people with peace. *Psalms 23.*

David exhorteth the righteous to praise God for the goodness, righteousness, and power, which appear in his works of creation and providence. He then representeth God as seeing all things, examining the actions of men, and displaying his mercy towards those who rely on him.

REJOICE in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with harp: sing unto him with the psaltery, and an instrument of ten strings. Sing unto him a new song, play skilfully with a loud noise. For the word of the Lord is right; and all his works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of the Lord. By the word of the Lord were the heavens made: and all the host of them, by

the breath of his mouth. He gathered the waters of the sea together as an heap: he layeth up the depth in storehouses. Let the earth fear the Lord: let all the inhabitants of the world stand in awe of him; for he spake, and it was done; he commanded, and it stood fast. The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord: and the people whom he hath chosen for his own inheritance. The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works. There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us according as we hope in thee.

Psalms 33.

A song of triumph in which all the people of the earth are called upon to praise Jehovah, the God of Israel, and to acknowledge that he was king over all the earth.

O CLAP your hands, all ye people: shout unto God with the voice of triumph; for the Lord most High is terrible: he is a great king over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah. God is gone up with a shout; the Lord with the sound of a trumpet. Sing praises to God, sing praises: sing praises unto our King, sing praises; for God is the King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness. The princes of the people are gathered together, even the people of the God of Abraham; for the shields of the earth belong unto God: he is greatly exalted,

Psalms 47.

David,

Asaph, to give the greater weight to his reproof of the Israelites, introduceth Jehovah, calling all his people together, and giving them his solemn charge. The Lord first declareth that he regarded not sacrifices and ceremonial observances, but that the service he required, consisted in praising and calling upon him with sincerity. He then severely reproveth the hypocrites who profess to live in covenant with him and to serve him, and yet give themselves up to all manner of wickedness; after this he denounceth his judgments against them, and exhorteth them to repentance.

THE mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion the perfection of beauty God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah. Hear, O my people, and I will speak, O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually before me. I will take no bullock out of thy house, nor he-goat out of thy fold. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentest with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest, and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth

eth praise, glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God. *Psalms. 50.*

The psalmist celebrates the greatness of Jehovah, and the mighty power by which he protecteth his people.

THE Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is stablished that it cannot be moved. Thy throne is established of old: thou art from everlasting. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.

Psalms 93.

David inviteth the Israelites to praise God for his greatness, and his goodness towards them. He then exhorteth them, in the person of God, to obey his voice, and not to harden their hearts like their forefathers in the wilderness, whose rebellions excluded them from the land of Canaan.

O COME, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great king above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it; and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker; for he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, harden not your heart, as in the provocation; and as in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation; and said, It is a people that do err in their heart, and they have not known my ways: unto whom I swear in my wrath, that they should not enter into my rest.

Psalms 95.

David inviteth the Israelites and all people, to bless and worship Jehovah as the only true God; to celebrate his power and glory, and submit with joy to his government.

O SING unto the Lord a new song; sing unto the Lord, all the earth; sing unto the Lord, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen,

heathen, his wonders among all people; for the Lord is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols: but the Lord made the heavens. Honour and majesty are before him; strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen, that the Lord reigneth: the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad, let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth. *Psalms 96.*

A thanksgiving for a victory obtained over the heathen, in which God had signally manifested himself in vindication of the Israelites.

THE Lord reigneth: let the earth rejoice: let the multitude of isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods. Zion heard, and was glad, and the daughters of Judah rejoiced, because of thy judgments, O Lord. For thou, Lord, art high above all the earth: thou art exalted far above all gods. Ye that love the Lord, hate evil: he preserveth the souls of his saints: he delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous: and give thanks at the remembrance of his holiness. *Psalms 97.*

All the nations of the earth are exhorted to celebrate Jehovah, on account of his power, his righteousness and his holiness.

THE Lord reigneth: let the people tremble: he sitteth between the cherubims; let the earth be moved. The Lord

is great in Zion, and he is high above all the people. Let them praise thy great and terrible name: for it is holy. The king's strength also loveth judgement: thou dost establish equity, thou executest judgment and righteousness in Jacob. Exalt ye the Lord our God, and worship at his footstool; for he is holy. Moses and Aaron among his priests, and Samuel among them that call upon his name: they called upon the Lord, and he answered them. He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them. Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions. Exalt the Lord our God, and worship at his holy hill: for the Lord our God is holy. *Psalms 99.*

The psalmist celebrates the majesty and glory of God, displayed in the magnificence of his appearance, and in the works of his creation. He then describeth the power, wisdom, and goodness, by which God preserves and governs the various creatures which the world contains; and professeth that he will bless and praise him for ever.

BLESS the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his angels spirits; his ministers a flaming fire: who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills: They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread

bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted; where the birds make their nests: as for the flock, the fir-trees are her house. The high hills are a refuge for the wild goats, and the rocks for the conies. He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forests do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work, and to his labour until the evening. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein. These wait all upon thee: that thou mayest give them their meat in due season. That thou givest them, they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure for ever: the Lord shall rejoice in his works. He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord. *Psalms 104.*

The psalmist celebrates God on account of his glorious works, and above all for the temporal and spiritual mercies he had bestowed on the people of Israel.

PRAISE ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious: and his righteousness endureth for ever. He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion. He hath given meat unto them that fear him; he will ever be mindful of his covenant. He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

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The works of his hands are verity and judgment: all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

Psalm 111.

The Israelites are exhorted to celebrate the power and glory of God, displayed in the works of his providence, especially in his exalting and blessing those whom he delights in.

PRAISE ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and for evermore. From the rising of the sun unto the going down of the same, the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high? Who humbleth himself to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people. He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord.

Psalm 113.

The psalmist describeth the power which Jehovah displayed, when he led the Israelites out of Egypt, through the Red-sea, and over the river Jordan.

WHEN Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion. The sea saw it, and fled; Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams? and ye little hills like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters.

Psalm 114.

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The prophet beseecheth God to deliver the Israelites from the insults of the heathen, for the glory of his name; describeth the vanity of idols and the folly of idolatry; and representeth the happiness of those who fear God, and put their trust in him.

NOT unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens; he hath done whatsoever he hath pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. O Israel, trust thou in the Lord: he is their help and their shield. O house of Aaron, trust in the Lord: he is their help and their shield. Ye that fear the Lord, trust in the Lord, he is their help and their shield. The Lord hath been mindful of us: he will bless us; he will bless the house of Israel, he will bless the house of Aaron. He will bless them that fear the Lord, both small and great. The Lord shall increase you more and more, you and your children. Ye are blessed of the Lord, which made heaven and earth. The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down into silence. But we will bless the Lord from this time forth and for evermore. Praise the Lord.

Psalms 115.

The ministers of the temple are invited to praise the Lord.

BEHOLD, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary; and bless the Lord. The Lord that made heaven and earth bless thee out of Zion.

Psalms 134.

David

David solemnly acknowledgeth that God is present every where; and that all, even the most secret things, are perfectly known to him. He praiseth the infinite wisdom of God, manifested in the formation of his body; and being sensibly affected with his wonderful works, he professeth that the contemplation of them will always excite him to bless and fear him. He then declareth that his confidence in the divine goodness and power would support him against all the assaults of his enemies, that he will never fear, nor have any familiarity with them.

O LORD, thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off. Thou compasshest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me: it is high; I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me: even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect, and in thy book all my members were written; which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee. Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies. Search me, O God, and know my

my heart, try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting.

Psalms 139.

The Psalmist exhorteth the Jews to praise God on account of the works of creation and providence, and more particularly for the favours he had done to their nation.

PRAISE ye the Lord: for it is good to sing praises unto our God; for it is pleasant, and praise is comely. The Lord doth build up Jerusalem: he gathereth together the out-casts of Israel. He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars: he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite. The Lord lifteth up the meek: he casteth the wicked down to the ground. Sing unto the Lord with thanksgiving: sing praise upon the harp unto our God: who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Praise the Lord, O Jerusalem: praise thy God, O Zion. For he hath strengthened the bars of thy gates: he hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat. He sendeth forth his commandment upon earth: his word runneth very swiftly. He giveth snow like wool: he scattereth the hoar frost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them; he causeth his wind to blow, and the waters flow. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord.

Psalms 147.

All creatures in heaven and in earth are invited to praise the Lord, but chiefly mankind and the Jews in particular.

PRAISE ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him all his hosts. Praise ye him, sun and moon; praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded,
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and they were created: He hath also stablished them for ever and ever; he hath made a decree which shall not pass. Praise the Lord from the earth, ye dragons and all deeps: Fire and hail, snow and vapour, stormy wind fulfilling his word. Mountains and all hills, fruitful trees and all cedars. Beasts and all cattle, creeping things and flying fowl. Kings of the earth, and all people; princes, and all judges of the earth. Both young men and maidens, old men and children. Let them praise the name of the Lord: for his name alone is excellent, his glory is above the earth and heaven. He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord. *Psalms 148.*

The psalmist exhorteth all men to praise God, because of his glorious majesty and his wonderful works.

PRAISE ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts; praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance; praise him with stringed instruments and organs. Praise him upon the loud cymbals; praise him upon the high-sounding cymbals. Let every thing that hath breath, praise the Lord. Praise ye the Lord. *Psalms 150.*

INSTRUCTIVE PSALMS.

The different characters of good and bad men: the happiness of the one, and the miseries of the other, are represented in the following.

Representing the happiness of those who observe the law of the Lord, and the misery of those who transgress it.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither, and whatsoever he doeth, shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the

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the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish. *Psalms 1.*

The psalmist expostulates with God for not coming to his assistance in the time of distress; and after describing the impiety, artifices, and violence of his persecutor, earnestly beseecheth the Lord to be his protector, and hopeth that his prayer will be heard.

WHY standest thou afar off, O Lord? why hidest thou thyself in times of trouble? the wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts. His ways are always grievous: thy judgments are far above out of his sight: as for all his enemies, he puffeth at them. He hath said in his heart, I shall not be moved: for I shall never be in adversity. His mouth is full of cursing, and deceit, and fraud: under his tongue is mischief and vanity. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. He croucheth, and humbleth himself, that the poor may fall by his strong ones. He hath said in his heart, God hath forgotten: he hideth his face, he will never see it. Arise, O Lord, O God, lift up thine hand: forget not the humble. Wherefore doth the wicked contemn God: he hath said in his heart, Thou wilt not require it. Thou hast seen it, for thou beholdest mischief and spite to requite it with thy hand: the poor committeth himself unto thee, thou art the helper of the fatherless. Break thou the arm of the wicked, and the evil man: seek out his wickedness till thou find none. The Lord is king for ever and ever: the heathen are perished out of his land. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: to judge the fatherless and the oppressed, that the man of the earth may no more oppress. *Psalms 10.*

Amidst the treachery and falshood which prevailed amongst all orders of men, David flieth to the Lord for protection; praying, that he would, according to his promise, deliver the innocent, and restrain the injustice and violence of those who endeavoured to oppress them.

HELP, Lord, for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity

every one with his neighbour: with flattering lips, and with a double heart do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things. Who have said, With our tongue will we prevail, our lips are our own: who is lord over us? for the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord: I will set him in safety from him that puffeth at him. The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever. The wicked walk on every side, when the vilest men are exalted. *Psalms 12.*

David complaineth of the impiety and general corruption of the people who had led the Israelites into captivity; describeth their terrors; and beggeth of God to bring back his captive people to their own land.

THE fool hath said in his heart, There is no God: they are corrupt, they have done abominable works, there is none that doeth good. The Lord looketh down from heaven upon the children of men; to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no not one. Have all the workers of iniquity no knowledge? who eat up my people, as they eat bread, and call not upon the Lord. There were they in great fear: for God is in the generation of the righteous. Ye have shamed the counsel of the poor; because the Lord is his refuge. O, that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad. *Psalms 14.*

David describeth the qualifications of that man who shall be accounted worthy to approach God, and worship him in his tabernacle.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord: he that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things, shall never be moved. *Psalms 15.*

David

David acknowledgeth, that Man's true happiness consists in the pardon of his sins, and that this is only to be obtained by a sincere confession of them to God. David therefore exhorteth men not to conceal their sins as he had done, but to confess and forsake them.

BLESSED is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. When I kept silence my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord: and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters, they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance. Selah. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

Psalms 32.

David exhorteth the Israelites not to be discouraged at seeing the wicked sometimes happy, and the good sometimes afflicted; and sheweth that, sooner or later, God fails not to deliver good men and reward their piety, and to render to the wicked the recompence of their iniquity.

FRET not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass: And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, and wait patiently for him: fret not thyself

thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil. For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken. A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken: but the Lord upholdeth the righteous. The Lord knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth. For such as be blessed of him shall inherit the earth: and they that be cursed of him shall be cut off. The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. I have been young, and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgement, and forsaketh not his saints; they are preserved for ever; but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide. The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. I have seen the wicked in great power, and spreading

spreading himself like a green bay tree. Yet he passed away, and lo, he was not: yea, I fought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off. But the salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him. *Psaln 37.*

David describeth the malevolent disposition of Doeg, and denounceth the judgments of God against him for having exasperated Saul against the priests of the Lord, many of whom he had cruelly slain. He then comforteth himself with the goodness of God towards him, and praiseth him for it.

WHY boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. Thou lovest evil more than good; and lying rather than to speak righteousness. Selah. Thou lovest all devouring words, O thou deceitful tongue. God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah. The righteous also shall see, and fear, and shall laugh at him: lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness. But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever. I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints. *Psaln 52.*

David complaineth of the impiety and general corruption of the people who had led the Israelites into captivity; describeth the vain terrors of the people of God; and beggeth of him to bring them back to their own land.

THE fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no not one. Have the workers of iniquity no knowledge? who eat up my people as they eat bread; they have not called upon God. There were they in great fear where

where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them. Oh, that the salvation of Israel were come out of Zion! when God bringeth back the captivity of his people; Jacob shall rejoice, and Israel shall be glad.

Psalms 53.

David reproveth the judges, the princes of Saul's court, for passing an unrighteous sentence upon himself, probably, as guilty of seeking Saul's life; and beggeth of God to defeat their unjust attempts to destroy him, and openly to shew himself the protector of the innocent.

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men? Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth. The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming ever so wisely. Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord. Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces. As a snail, which melteth, let every one of them pass away; like the untimely birth of a woman, that they may not see the sun. Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

Psalms 58.

Asaph representeth that he had been staggered in his faith, and tempted to apostatize from God, upon seeing the flourishing condition of their heathen invaders and the afflicted state of God's people; but that, after he had consulted the law of God, he discovered, that the prosperity of the wicked leadeth them to certain ruin: whence he concluded, that all his happiness consisted in cleaving, not to the Gods of the heathen, but to the Lord.

TRULY God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there

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are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them: and they say, How doth God know? and is there knowledge in the most High? Behold, these are the ungodly, who prosper in the world, they increase in riches. Verily, I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus; behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me. Until I went into the sanctuary of God: then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation as in a moment; they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image. Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant: I was as a beast before thee. Nevertheless, I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterwards receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. For lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works. *Psalms 73.*

The prophet praiseth God for defeating the enterprizes of his idolatrous enemies against him; admireth the wise conduct of providence towards them and the pious Israelites; and sheweth that if the idolatrous flourish for a while, they are rooted out at the last: whereas the pious Israelites are crowned with all manner of blessings.

IT is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high: to shew forth thy loving

loving kindness in the morning, and thy faithfulness every night. Upon an instrument of ten strings, and upon the psaltery; even upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not: neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever: but thou, Lord, art most high for evermore. For lo, thine enemies, O Lord, for lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil. Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me. The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing: to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him. *Psalm 92,*

The psalmist describeth the happiness of the righteous man.

PRAISE ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth: the generation of the upright shall be blessed. Wealth and riches shall be in his house; and his righteousness endureth for ever. Unto the upright there ariseth light in the darkness; he is gracious, and full of compassion, and righteous. A good man sheweth favour, and lendeth; he will guide his affairs with discretion. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid, until he see his desire upon his enemies. He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish. *Psalm 112,*

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The psalmist describeth the security of those Israelites, who, amidst the oppression of the enemy, rely on the Lord; and declareth that if they are afflicted, it is but for a time: whereas those who forsake him to follow idols, perish at last in a miserable manner.

THEY that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever. For the rod of the wicked shall not rest upon the lot of the righteous: lest the righteous put forth their hands unto iniquity. Do good, O Lord, unto those that be good, and to them that are upright in their hearts. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel.

Psalms 125.

Solomon declareth that all the care taken for the prosperity of families and cities, without God's blessing and protection, is in vain; and that children and the advantages arising from them are his gift.

EXCEPT the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchmen waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep. Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man: so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

Psalms 127.

On the happiness of those who fear God, and the temporal blessings he bestows upon them, in prospering their labours, in giving them children, and in prolonging their lives.

BLESSED is every one that feareth the Lord: that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed, that feareth the Lord. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel.

Psalms 128.

David

David representeth the happiness of those who live in peace and unity, and the blessings which God bestows upon them.

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity ! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard ; that went down to the skirts of his garment ; as the dew of Hermon, and as the dew that descended upon the mountains of Zion : for there the Lord commanded the blessing, even life evermore. *Psalms 133.*

The excellence of God's Law.

David celebrates the glory of God, which appears in the order of nature, particularly in the heavens and the sun. He then speaketh of the excellency of his law ; and prayeth him to pardon his sins, and to keep him from offending ; that so his life may be blameless, and his prayers accepted.

THE heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it : and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul : the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever ; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb. Moreover, by them is thy servant warned : and in keeping of them there is great reward. Who can understand his errors ? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins, let them not have dominion over me : then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer. *Psalms 19.*

David

David describeth the excellence of God's law, and the happiness of those who keep it. He testifieth that his intention and desire is, to apply himself entirely to it; and beggeth of God with great zeal, that he would give him grace to understand it, and observe it continually.

BLESSED are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep thy statutes: O forsake me not utterly.

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word.

Deal bountifully with thy servant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law. I am a stranger in the earth: hide not thy commandments from me. My soul breaketh for the longing that it hath unto thy judgments at all times. Thou hast rebuked the proud that are cursed, which do err from thy commandments. Remove from me reproach and contempt: for I have kept thy testimonies. Princes also did sit and speak against me: but thy servant did meditate in thy statutes. Thy testimonies also are my delight and my counsellors.

My soul cleaveth unto the dust: quicken thou me according to thy word. I have declared my ways, and thou heardest me: teach me thy statutes. Make me to understand the way of thy precepts: so shall I talk of thy wondrous works. My soul melteth for heaviness: strengthen thou me according unto thy word. Remove from me the way of lying, and grant me thy law graciously. I have chosen the way of truth: thy judgments have I laid before me. I have stuck unto

unto thy testimonies: O Lord, put me not to shame. I will run the way of thy commandments, when thou shalt enlarge my heart.

Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. Give me understanding, and I shall keep thy law: yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments: for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Stablish thy word unto thy servant, who is devoted to thy fear. Turn away my reproach which I fear: for thy judgments are good. Behold, I have longed after thy precepts: quicken me in thy righteousness.

Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. So shall I keep thy law continually; for ever and ever. And I will walk at liberty: for I seek thy precepts. I will speak of thy testimonies also before kings, and will not be ashamed. And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

Remember thy word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction: for thy word hath quickened me. The proud have had me greatly in derision: yet have I not declined from thy law. I remembered thy judgments of old, O Lord, and have comforted myself. Horror hath taken hold upon me, because of the wicked that forsake thy law. Thy statutes have been my songs in the house of my pilgrimage. I have remembered thy name, O Lord, in the night, and have kept thy law. This I had, because I kept thy precepts.

Thou art my portion, O Lord: I have said that I would keep thy words: I intreated thy favour with my whole heart: be merciful unto me according to thy word. I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments. The bands of the wicked have robbed me: but I have not forgotten thy law. At midnight I will rise to give thanks unto thee, because of thy righteous judgments. I am a companion of all them that fear thee, and of them that keep thy precepts.

precepts. The earth, O Lord, is full of thy mercy: teach me thy statutes.

Thou hast dealt well with thy servant, O Lord, according unto thy word. Teach me good judgment and knowledge: for I have believed thy commandments. Before I was afflicted, I went astray: but now have I kept thy word. Thou art good, and doest good: teach me thy statutes. The proud have forged a lie against me: but I will keep thy precepts with my whole heart. Their heart is as fat as grease: but I delight in thy law. It is good for me that I have been afflicted: that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver.

Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments. They that fear thee, will be glad when they see me; because I have hoped in thy word. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. Let thy tender mercies come unto me, that I may live: for thy law is my delight. Let the proud be ashamed: for they dealt perversely with me without a cause: but I will meditate in thy precepts. Let those that fear thee turn unto me, and those that have known thy testimonies. Let my heart be found in thy statutes; that I be not ashamed.

My soul fainteth for thy salvation; but I hope in thy word. Mine eyes fail for thy word, saying, When wilt thou comfort me? For I am become like a bottle in the smoke: yet do I not forget thy statutes. How many are the days of thy servant? when wilt thou execute judgment on them that persecute me? The proud have digged pits for me which are not after thy law. All thy commandments are faithful: they persecute me wrongfully; help thou me. They had almost consumed me upon earth: but I forsook not thy precepts. Quicken me after thy loving kindness; so shall I keep the testimony of thy mouth.

For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants. Unless thy law had been my delights, I should then have perished in mine affliction. I will never forget thy precepts: for with them thou hast quickened me. I am thine, save me: for I have sought thy precepts. The wicked have waited for me to destroy me: but I will consider thy testimonies. I have
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seen an end of all perfection: but thy commandment is exceeding broad.

O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way.

Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments. I am afflicted very much: quicken me, O Lord, according unto thy word. Accept, I beseech thee, the free-will-offerings of my mouth, O Lord, and teach me thy judgments. My soul is continually in my hand; yet do I not forget thy law. The wicked have laid a snare for me: yet I erred not from thy precepts. Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart. I have inclined mine heart to perform thy statutes alway, even unto the end.

I hate vain thoughts: but thy law do I love. Thou art my hiding-place and my shield: I hope in thy word. Depart from me ye evil doers: for I will keep the commandments of my God. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually. Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood. Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies. My flesh trembleth for fear of thee, and I am afraid of thy judgments.

I have done judgment and justice; leave me not to mine oppressors. Be surety for thy servant for good: let not the proud oppress me. Mine eyes fail for thy salvation, and for the word of thy righteousness. Deal with thy servant according unto thy mercy, and teach me thy statutes. I am thy servant: give me understanding, that I may know thy testimonies. It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold: yea, above fine gold. Therefore I esteem

and I will keep thy commandments, that I may live, and I will have respect unto thy statutes continually.

all thy precepts concerning all things to be right: and I hate every false way.

Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple. I opened my mouth, and panted: for I longed for thy commandments. Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name. Order my steps in thy word: and let not any iniquity have dominion over me. Deliver me from the oppression of man: so will I keep thy precepts. Make thy face to shine upon thy servant: and teach me thy statutes. Rivers of waters run down mine eyes: because they keep not thy law.

Righteous art thou, O Lord, and upright are thy judgments. Thy testimonies that thou hast commanded are righteous and very faithful. My zeal hath consumed me: because mine enemies have forgotten thy words. Thy word is very pure: therefore thy servant loveth it. I am small and despised: yet do not I forget thy precepts. Thy righteousness is an everlasting righteousness, and thy law is the truth. Trouble and anguish have taken hold on me: yet thy commandments are my delights. Thy righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

I cried with my whole heart; hear me, O Lord: I will keep thy statutes. I cried unto thee: save me, and I shall keep thy testimonies. I prevented the dawning of the morning, and cried: I hoped in thy word. Mine eyes prevented the night watches, that I might meditate in thy word. Hear my voice according unto thy loving kindness: O Lord, quicken me according to thy judgment. They draw nigh that follow after mischief: they are far from thy law. Thou art near, O Lord; and all thy commandments are truth. Concerning thy testimonies I have known of old, that thou hast founded them for ever.

Consider mine affliction, and deliver me: for I do not forget thy law. Plead my cause, and deliver me: quicken me according to thy word. Salvation is far from the wicked: for they seek not thy statutes. Great are thy tender mercies, O Lord: quicken me according to thy judgments. Many are my persecutors, and mine enemies; yet do I not decline from thy testimonies. I beheld the transgressors, and was grieved; because they kept not thy word. Consider how I love thy precepts: quicken me, O Lord, according to thy loving kindness. Thy word is true from the beginning

beginning: and every one of thy righteous judgments endureth for ever.

Princes have persecuted me without a cause: but my heart standeth in awe of thy word. I rejoice at thy word as one that findeth great spoil. I hate and abhor lying; but thy law do I love. Seven times a day do I praise thee: because of thy righteous judgments. Great peace have they which love thy law: and nothing shall offend them. Lord, I have hoped for thy salvation, and done thy commandments. My soul hath kept thy testimonies: and I love them exceedingly. I have kept thy precepts and thy testimonies: for all my ways are before thee.

Let my cry come near before thee, O Lord: give me understanding according to thy word. Let my supplication come before thee: deliver me according to thy word. My lips shall utter praise, when thou hast taught me thy statutes. My tongue shall speak of thy word: for all thy commandments are righteousness. Let thine hand help me: for I have chosen thy precepts. I have longed for thy salvation, O Lord; and thy law is my delight. Let my soul live, and it shall praise thee: and let thy judgments help me. I have gone astray like a lost sheep: seek thy servant: for I do not forget thy commandments.

Psalms 119.

The vanity of human life.

David, being chastised by sickness for his sins, forbore to complain before the wicked man, lest he should give him any advantage against him. At length he breaketh out into fervent prayer to God, that he would teach him to lay to heart the shortness of life and the vanity of all worldly things; and beggeth of the Lord, to pardon his sins and to remove from him his chastising hand.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence, I held my peace, even from good; and my sorrow was stirred. My heart was hot within me, while I was rousing the fire burned: then spoke I with my tongue; Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an hand-breadth: and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah. Surely every man walketh in a vain shew: surely they are disquieted

disquieted in vain: he heapeth up riches, and knoweth not, who shall gather them. And now, Lord, what wait I for? my hope is in thee. Deliver me from all my transgressions: make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me: I am confounded by the blow of thine hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah. Hear my prayer, O Lord, and give ear unto my cry: hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence, and be no more. *Psalms 39.*

The prophet addresseth this psalm to the rich and the poor. To the rich, who confide and glory in their wealth, he giveth a severe lecture on the unprofitableness of it; that it can neither save them from death, nor descend along with them to the grave. To the poor he suggesteth a word of comfort in the day of adversity; that seeing this is the case with the rich, they are neither to fear nor envy them; but to repose their trust in God alone.

HEAR this, all ye people: give ear, all ye inhabitants of the world: both low and high, rich and poor together. My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding. I will incline mine ear to a parable: I will open my dark saying upon the harp. Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about? They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth for ever:) that he should still live for ever, and not see corruption. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations: they call their lands after their own names. Nevertheless, man being in honour abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their saying. Selah. Like sheep they are laid in the grave: death shall feed on them; and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me.

Selah. Be not thou afraid when one is made rich, when the glory of his house is encreased; for when he dieth, he shall carry nothing away: his glory shall not descend after him. Though while he lived, he blessed his soul: and men will praise thee, when thou doest well to thyself. He shall go to the generation of his fathers, they shall never see light. Man that is in honour, and understandeth not, is like the beasts that perish. *Psaln 49.*

Moses offers up a prayer for the Israelites who were condemned to die in the wilderness for their disobedience to God, when he ordered them to go up and take possession of the land of Canaan. Moses beggeth of God that he would reverse the sentence by which he had shortened their lives to seventy or eighty years, and suffer them to live to the then usual period of human life; that he would give them grace to lay his corrections to heart, and at length take them into favour; that he would conduct them into the promised land, and prosper their arms in taking possession of it.

LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting, thou art God. Thou turnest man to destruction: and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood, they are as asleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God

be upon us: and establish thou the work of our hands upon us: yea, the work of our hands, establish thou it. *Psalms 90.*

Advice to Magistrates.

Asaph reproveth, in the name of God, the magistrates and judges of his time for their partiality and injustice; and threatneth to degrade and punish them, if they did not act up to the high character God had given them, of being his vice-gerents on earth.

GOD standeth in the congregation of the mighty: he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Selah. Defend the poor and fatherless: do justice to the afflicted and needy: deliver the poor and needy: rid them out of the hand of the wicked. They know not, neither will they understand: they walk on in darkness: all the foundations of the earth are out of course. I have said, Ye are Gods: and all of you are children of the most High. But ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth: for thou shalt inherit all nations.

Psalms 82.

David resolves to govern his court and his kingdom with integrity; more particularly, to shew favour to the upright, and to execute justice on the wicked.

I WILL sing of mercy and judgment: unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way: O when wilt thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside, it shall not cleave to me. A froward heart shall depart from me: I will not know a wicked person. Who so privily slandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies, shall not tarry in my sight. I will early destroy all the wicked of the land: that I may cut off all wicked doers from the city of the Lord.

Psalms 101.

The virtue of Humility.

David protesteth, that he had not entertained proud thoughts, nor affected high things for himself, but had always studied to live in humility and submission to divine Providence.

LORD, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child: Let Israel hope in the Lord, from henceforth and for ever.

Psalms 131.

PROPHETICAL PSALMS.

David expresseth his confidence, that the attempts of kings and people to shake off his yoke would be in vain; declareth to them the will of Jehovah, who had anointed him king; and exhorteth them to submit to it, lest they should expose themselves to his just vengeance.—This psalm is also prophetical, and relateth to the kingdom of our Lord Jesus Christ.

WHY do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are all they that put their trust in him.

Psalms 2.

David

David imploreth the divine protection, seeing he abhorred idolatry, and made the Lord his portion. He is then filled with confidence that God will not suffer him to perish immaturally, like those who practised idolatry; but will lead him in the path of his commandments, and satisfy him with the joy of his countenance.

PRESERVE me, O God: for in thee do I put my trust. O my soul; thou hast said unto the Lord, Thou art my lord: my goodness extendeth not to thee: but to the saints that are in the earth, and to the excellent, in whom is all my delight. Their sorrows shall be multiplied, that hasten after another God: their drink offerings of blood will I not offer, nor take up their names into my lips. The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bleis the Lord, who hath given me counsel: my reins also instruct me in the night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fullness of joy, at thy right hand there are pleasures for evermore. *Psalm 16.*

David complaineth that God had abandoned him to the violence of his afflictions and the fury of his enemies; describeth the wretched state he was reduced to; and beseecheth God to come to his assistance. He then promiseth that he will publicly commemorate God's deliverance of him, and that not only the Israelites shall join with him in his praises, but all the nations, hearing of this act of goodness, shall be induced by it to return to his worship and become his people. This psalm is also prophetical, and relateth more especially to the sufferings and kingdom of Messiah.

MY God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me, laugh me to scorn:

they shoot out the lip, they shake the head, saying, He trusted on the Lord, that he would deliver him: let him deliver him, seeing he delighted in him. But thou art he that took me out of the womb; thou didst make me hope, when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me, for trouble is near; for there is none to help. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd: and my tongue cleaveth to my jaws: and thou hast brought me into the dust of death. For dogs have compassed me, the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O Lord; O my strength, haste thee to help me. Deliver my soul from the sword: my darling from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. I will declare thy name unto my brethren; in the midst of the congregation will I praise thee. Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but when he cried unto him, he heard. My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. The meek shall eat, and be satisfied: they shall praise the Lord that seek him; your heart shall live for ever. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations. All they that be fat upon earth, shall eat and worship: all they that go down to the dust, shall bow before him, and none can keep alive his own soul. A seed shall serve him, it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

*Psalms 22.**David*

David praiseth God for the deliverances and favours he had received from his goodness, devoteth himself to his service, and acknowledgeth that by submission to the will of God, rather than by sacrifices, he hoped to be accepted. He then declareth, he had not withheld his lips from publishing his righteousness, and beggeth of God not to withhold his mercy, but to assist him in his dangers, and deliver him from his enemies.

I WAITED patiently for the Lord: and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust; and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts, which are to us-ward; they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips; O Lord, thou knowest. I have not hid thy righteousness within my heart: I have declared thy faithfulness and thy salvation; I have not concealed thy loving kindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me. For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head: therefore my heart faileth me. Be pleased, O Lord, to deliver me: O Lord, make haste to help me. Let them be ashamed and confounded together that seek after my soul to destroy it: let them be driven backward and put to shame that wish me evil. Let them be desolate for a reward of their shame, that say unto me, Aha, aha. Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified. But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

Psalms 40.

A nuptial

A nuptial song on the marriage of one of the Kings of Israel, probably of Solomon; containing a description of the glory and magnificence of that prince and his consort.—This psalm is likewise prophetic, and relates to our Lord Jesus Christ.

MY heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia: out of the ivory palaces, whereby they have made thee glad. King's daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. Harken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy father's house. So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. And the daughter of Tyre shall be there with a gift: even the rich among the people shall intreat thy favour. The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needle-work: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever.

Psalm 45.

A song.

A song of triumph sung before the ark of God, on its return from a victory obtained in favour of David, to the tabernacle on mount Sion. Herein he celebrates the power of Jehovah, which he had been pleased to give proofs of, in conducting his people through the wilderness, and in bringing them into the land of Canaan; where he had now taken up his stated residence on mount Sion, and from whence he afforded them his protection and assistance, whenever they were attacked by their enemies.

LET God arise, let his enemies be scattered: let them also that hate him flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish in the presence of God. But let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice. Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. A father of the fatherless, and a judge of the widows, is God in his holy habitation. God setteth the solitary in families: he bringeth out those which are bound with chains; but the rebellious dwell in a dry land. O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah. The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary. Thy congregation hath dwelt therein; thou, O God, hast prepared of thy goodness for the poor. The Lord gave the word: great was the company of those that published it. Kings of armies did flee apace: and she that tarried at home divided the spoil. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold. When the Almighty scattered kings in it, it was white as snow in Salmon. The hill of God is as the hill of Bashan: an high hill, as the hill of Bashan. Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever. The chariots of God are twenty thousand, even thousands of angels: the Lord is among them as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah. He that is our God, is the God of sal-
vation;

vation ; and unto God the Lord belong the issues from death. But God shall wound the head of his enemies ; and the hairy scalp of such an one as goeth on still in his trespasses. The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea : that thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same. They have seen thy goings, O God : even the goings of my God, my King, in the sanctuary. The singers went before, the players on instruments followed after, among them were the damsels playing with timbrels. Bless ye God in the congregations : even the Lord, from the fountain of Israel. There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali. Thy God hath commanded thy strength : strengthen, O God, that which thou hast wrought for us. Because of thy temple at Jerusalem, shall kings bring presents unto thee. Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver : scatter thou the people that delight in war. Princes shall come out of Egypt ; Ethiopia shall soon stretch out her hands unto God. Sing unto God, ye kingdoms of the earth ; O sing praises unto the Lord. Selah. To him that rideth upon the heavens of heavens which were of old : lo, he doth send out his voice, and that a mighty voice. Ascribe ye strength unto God ; his excellency is over Israel, and his strength is in the clouds. O God, thou art terrible out of thy holy places : the God of Israel is he that giveth strength and power unto his people. Blessed be God. *Psalms 68.*

David beggeth of God to give his son Solomon the wisdom and righteousness which was necessary for him, to enable him to govern his people ; and then describeth the glory and extent of Solomon's kingdom, and the happiness his subjects would enjoy under him, in terms which are more applicable to the Messiah and his kingdom.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass ; as showers that water the earth. In his days shall the righteous flourish :

flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually: and daily shall he be praised. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and amen. The prayers of David the son of Jesse are ended.

Psalms 72.

In praise of Jerusalem, the city of God.

HIS foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia. This man was born there. And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The Lord shall count when he writeth up the people, that this man was born there. Selah. As well the fingers as the players on instruments shall be there: all my springs are in thee.

Psalms 87.

David,

David, under the image of a young prince, taking possession of a kingdom, and going forth to subdue all those who oppose him, foretelleth that the Messiah should be exalted to the right hand of God; should be the king and high priest of his Church; and should gloriously establish his kingdom, and triumph over all his enemies.

THE Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen; he shall fill the places with the dead bodies: he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head.

Psalm 110.

The psalmist inviteth the people and priests to join with him, in celebrating the goodness of God for making him triumph over his enemies. They on the other hand, answer his invitation by blessing the Lord, and praying for the prosperity of the psalmist.

O GIVE thanks unto the Lord; for he is good: because his mercy endureth for ever. Let Israel now say, that his mercy endureth for ever. Let the house of Aaron now say, that his mercy endureth for ever. Let them now that fear the Lord say, that his mercy endureth for ever. I called upon the Lord in distress: the Lord answered me, and set me in a large place. The Lord is on my side; I will not fear: What can man do unto me? The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me. It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. All nations compassed me about: but in the name of the Lord will I destroy them. They compassed me about: yea, they compassed me about: but in the name of the Lord I will destroy them. They compassed me about like bees: they are quenched as the fire of thorns; for in the name of the Lord I will destroy them. Thou hast thrust sore at me that I might fall: but the Lord helped me. The Lord is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand

hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly, I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will go into them, and I will praise the Lord: this gate of the Lord, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing: it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord. God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee: thou art my God, I will exalt thee. O give thanks unto the Lord; for he is good: for his mercy endureth for ever. *Psalms 118.*

HISTORICAL PSALMS.

Asaph uttereth many severe but salutary truths; reminding the Israelites of the several rebellions of their forefathers against God, from the time of Moses to the time of David, and warning them not to follow their example, but to put their trust in God who had time after time wrought miracles for the deliverance of his people.

GIVE ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers,
a stubborn

a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God: the children of Ephraim, being armed and carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law; and forgot his works, and his wonders that he had shewed them. Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan. He divided the sea, and caused them to pass through, and he made the waters to stand as an heap. In the day-time also he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers. And they sinned yet more against him, by provoking the most High in the wilderness. And they tempted God in their heart, by asking meat for their lust. Yea, they spake against God: they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in his salvation: though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full. He caused an east-wind to blow in the heaven: and by his power he brought in the south-wind. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: and he let it fall in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire; they were not estranged from their lust: but while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel. For all this they sinned still, and believed not for his wondrous works. Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him, and they returned and enquired early after God: And they remembered that God was their rock, and the high God their redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenant. But he,

he, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath. For he remembered that they were but flesh; a wind that passeth away, and cometh not again. How oft did they provoke him in the wilderness, and grieve him in the desert! Yea, they turned back and tempted God, and limited the Holy one of Israel. They remembered not his hand, nor the day when he delivered them from the enemy. How he had wrought his signs in Egypt, and his wonders in the field of Zoan: and had turned their rivers into blood: and their floods, that they could not drink. He sent divers sorts of flies among them, which devoured them, and frogs, which destroyed them. He gave also their increase unto the caterpillar, and their labour unto the locust. He destroyed their vines with hail, and their sycamore trees with frost. He gave up their cattle also to the hail, and their flocks to hot thunder-bolts. He cast upon them the fierceness of his anger, wrath and indignation and trouble, by sending evil angels among them. He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence; and smote all the first-born in Egypt; the chief of their strength in the tabernacles of Ham: but made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents. Yet they tempted and provoked the most high God, and kept not his testimonies: but turned back, and dealt unfaithfully, like their fathers; they were turned aside like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel: so that he forsook the tabernacle of Shiloh, the tent which he placed among men; and delivered his strength into captivity, and his glory into the enemy's hand. He gave his people over also unto the sword; and was wroth with his inheritance. The fire consumed their young men; and their maidens were not given to marriage. Their priests fell by the sword; and their widows made no lamentation. Then the Lord awaked as one out of sleep, and like a mighty man that shouted by reason of wine. And he smote his enemies

in the hinder part: he put them to a perpetual reproach. Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: but chose the tribe of Judah, the mount Zion, which he loved. And he built his sanctuary like high palaces, like the earth which he hath established for ever. He chose David also his servant, and took him from the sheep-folds: from following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands.

Psaln 78.

David exhorteth the Israelites to praise God, and to celebrate his power, goodness, and faithfulness: And then to excite them to it, he relateth all the mercies of God to that people, from the days of Abraham to their taking possession of the land of Canaan.

O GIVE thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Seek the Lord and his strength: seek his face evermore. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; O ye seed of Abraham his servant, ye children of Jacob his chosen. He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance: when there were but a few men in number; yea, very few, and strangers in it: when they went from one nation to another, from one kingdom to another people; he suffered no man to do them wrong: yea, he reprov'd kings for their sakes; saying, Touch not mine anointed, and do my prophets no harm. Moreover, he called for a famine upon the land: he brake the whole staff of bread. He sent a man before them, even Joseph, who was sold for a servant: whose feet they hurt with fetters: he was laid in iron: until the time that his word came: the word of the Lord tried him. The king sent and loosed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance: to bind his princes at his pleasure; and teach his senators wisdom. Israel also came into Egypt; and Jacob sojourned

sojourned in the land of Ham. And he increased his people greatly; and made them stronger than their enemies. He turned their heart to hate his people, to deal subtilly with his servants. He sent Moses his servant; and Aaron, whom he had chosen. They shewed his signs among them, and wonders in the land of Ham. He sent darkness, and made it dark; and they rebelled not against his word. He turned their waters into blood, and slew their fish. Their land brought forth frogs in abundance, in the chambers of their kings. He spake, and there came divers sorts of flies, and lice in all their coasts. He gave them hail for rain, and flaming fire in their land. He smote their vines also, and their fig trees: and brake the trees of their coasts. He spake, and the locusts came, and caterpillars, and that without number, and did eat up all the herbs in their land, and devoured the fruit of their ground. He smote also all the first-born in their land, the chief of all their strength. He brought them forth also with silver and gold: and there was not one feeble person among their tribes. Egypt was glad when they departed: for the fear of them fell upon them. He spread a cloud for a covering; and fire to give light in the night. The people asked, and he brought quails; and satisfied them with the bread of heaven. He opened the rock, and the waters gushed out; they ran in the dry places like a river. For he remembered his holy promise, and Abraham his servant. And he brought forth his people with joy, and his chosen with gladness: and gave them the lands of the heathen: and they inherited the labour of the people; that they might observe his statutes; and keep his laws. Praise ye the Lord.

Psaln 105.

David celebrates the goodness and forbearance of God to the Israelites amidst their several murmurings and rebellions, both in the wilderness and in the land of Canaan.

PRAISE ye the Lord. O give thanks unto the Lord: for he is good: for his mercy endureth for ever. Who can utter the mighty acts of the Lord? who can shew forth all his praise? Blessed are they that keep judgment, and he that doeth righteousness at all times. Remember me, O Lord, with the favour that thou bearest unto thy people; O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance. We have sinned with our fathers; we have committed iniquity, we have done wickedly. Our fathers understood not thy wonders in Egypt, they

remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red-sea. Nevertheless he saved them for his name's sake, that he might make his mighty power to be known. He rebuked the Red-sea also, and it was dried up: so he led them through the depths, as through the wilderness. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies: there was not one of them left. Then believed they his words: they sang his praise. They soon forgot his works; they waited not for his counsel: but lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul. They envied Moses also in the camp, and Aaron the saint of the Lord. The earth opened and swallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company; the flame burned up the wicked. They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their Saviour, which had done great things in Egypt: wondrous works in the land of Ham, and terrible things by the Red-sea. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach: to turn away his wrath, lest he should destroy them. Yea, they despised the pleasant land: they believed not his word: but murmured in their tents, and hearkened not unto the voice of the Lord. Therefore he lifted up his hand against them, to overthrow them in the wilderness: to overthrow their seed also among the nations, and to scatter them in the lands. They joined themselves also unto Baal-peor, and ate the sacrifices of the dead. Thus they provoked him to anger with their inventions: and the plague brake in upon them. Then stood up Phinehas, and executed judgment: and so the plague was stayed. And that was counted unto him for righteousness, unto all generations for evermore. They angered him also at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips. They did not destroy the nations concerning whom the Lord commanded them: but were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood; even the blood of their sons, and of their daughters whom they sacrificed unto the idols of Canaan: and the land

land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance. And he gave them into the hand of the heathen: and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand. Many times did he deliver them, but they provoked him with their counsel, and were brought low for their iniquity. Nevertheless, he regarded their affliction, when he heard their cry. And he remembered for them his covenant, and repented according to the multitude of his mercies. He made them also to be pitied of all those that carried them captives. Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise. Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord.

Psalms 106.

E L E G I E S.

David's lamentation for Saul and Jonathan.

THE beauty of Israel is slain upon thy high places: how are the mighty fallen? Tell it not in Gath, publish it not in the streets of Askelon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle? O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love

to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!

2 Samuel 1. 19—27.

Jerusalem's misery, complaint and confession.

HOW doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her, all her friends have dealt treacherously with her, they are become her enemies. Judah is gone into captivity, because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper: for the Lord hath afflicted her for the multitude of her transgressions, her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer. Jerusalem remembered in the days of her affliction, and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths. Jerusalem hath grievously sinned: therefore she is removed: all that honoured her, despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward. Her filthiness is in her skirts, she remembereth not her last end, therefore she came down wonderfully; she had no comforter: O Lord, behold my affliction: for the enemy hath magnified himself. The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation. All her people sigh, they seek bread, they have given their pleasant things for meat to relieve the soul: see, O Lord, and consider, for I am become vile. Is it nothing to you, all ye that pass by? behold, and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the

the Lord hath afflicted me in the day of his fierce anger. From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate, and faint all the day. The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up. The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a wine-press. For these things I weep, mine eye, mine eye runneth down with water, because the comforter that should relieve my soul, is far from me: my children are desolate, because the enemy prevailed. Zion spreadeth forth her hands, and there is none to comfort her: The Lord hath commanded concerning Jacob, that his adversaries should be round about him: Jerusalem is as a menstruous woman among them. The Lord is righteous, for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity. I called for my lovers, but they deceived me; my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls. Behold, O Lord, for I am in distress: my bowels are troubled; mine heart is turned within me, for I have grievously rebelled; abroad the sword bereaveth, at home there is as death. They have heard that I sigh, there is none to comfort me: all mine enemies have heard of my trouble, they are glad that thou hast done it: thou wilt bring the day that thou hast called, and they shall be like unto me. Let all their wickedness come before thee: and do unto them, as thou hast done unto me, for all my transgressions: for my sighs are many, and my heart is faint.

Lamentations 1st chapter.

Jeremiah lamenteth Jerusalem's misery.

HOW hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of

Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof. He hath cut off in his fierce anger all the horn of Israel; he hath drawn back his right hand from before the enemy; and he burned against Jacob like a flaming fire which devoureth round about. He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire. The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation. And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord as in the day of a solemn feast. The Lord hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament: they languished together. Her gates are sunk into the ground: he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more: her prophets also find no vision from the Lord. The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground. Mine eyes do fail with tears, my bowels are troubled; my liver is poured upon the earth, for the destruction of the daughter of my people, because the children and the sucklings swoon in the streets of the city. They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom: What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee? Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens

burdens, and causes of banishment. All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call the perfection of beauty, the joy of the whole earth? All thine enemies have opened their mouth against thee: they hiss and gnash their teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it. The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries. Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest: let not the apple of thine eye cease. Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street. Behold, O Lord, and consider to whom thou hast done this. Shall the women eat their fruit; and children of a span long? Shall the priest and the prophet be slain in the sanctuary of the Lord? The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword: thou hast slain them in the day of thine anger: thou hast killed and not pitied. Thou hast called as in a solemn day my terrors round about, so that in the day of the Lord's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

Lamentations 2d chapter.

The faithful bewail their calamities.

I AM the man that hath seen affliction by the rod of his wrath. He hath led me and brought me into darkness, but not into light. Surely against me is he turned; he turneth his hand against me all the day. My flesh and my skin hath he made old: he hath broken my bones. He hath builded against me, and compassed me with gall and travel. He hath set me in dark places, as they that be dead of old. He hath hedged me about, that I cannot get out: he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer. He hath inclosed my ways with hewn stone; he

he hath made my paths crooked. He was unto me as a bear lying in wait, and as a lion in secret places. He hath turned aside my ways, and pulled me in pieces: he hath made me desolate. He hath bent his bow, and set me as a mark for the arrow. He hath caused the arrows of his quiver to enter into my reins. I was a derision to all my people, and their song all the day. He hath filled me with bitterness, he hath made me drunken with wormwood. He hath also broken my teeth with gravel stones, he hath covered me with ashes. And thou hast removed my soul far off from peace: I forgot prosperity. And I said, My strength and my hope is perished from the Lord: remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recal to my mind, therefore have I hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, faith my soul, therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth. He sitteth alone, and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust, if so be there may be hope. He giveth his cheek to him that smiteth him, he is filled full with reproach. For the Lord will not cast off for ever. But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. To crush under his feet all the prisoners of the earth, to turn aside the right of a man before the face of the most High. To subvert a man in his cause, the Lord approveth not. Who is he that faith, and it cometh to pass, when the Lord commandeth it not? out of the mouth of the most High proceedeth not evil and good? Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens. We have transgressed and have rebelled, thou hast not pardoned. Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied. Thou hast covered thyself with a cloud, that our prayer should not pass through. Thou hast made us as the off-scouring and refuse in the midst

midst of the people. All our enemies have opened their mouths against us. Fear and a snare is come upon us, desolation and destruction. Mine eye runneth down with rivers of water, for the destruction of the daughter of my people. Mine eye trickleth down, and ceaseth not, without any intermission: till the Lord look down, and behold from heaven. Mine eye affecteth mine heart, because of all the daughters of my city. Mine enemies chaled me sore like a bird, without cause. They have cut off my life in the dungeon, and cast a stone upon me. Waters flowed over mine head, then I said, I am cut off. I called upon thy name, O Lord, out of the low dungeon. Thou hast heard my voice, hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee: thou saidst, Fear not. O Lord, thou hast pleaded the causes of my soul, thou hast redeemed my life. O Lord, thou hast seen my wrong, judge thou my cause. Thou hast seen all their vengeance; and all their imaginations against me. Thou hast heard their reproach, O Lord, and all their imaginations against me; the lips of those that rose up against me, and their device against me all the day. Behold their sitting down, and their rising up, I am their music. Render unto them a recompence, O Lord, according to the work of their hands. Give them sorrow of heart, thy curse unto them. Persecute and destroy them in anger, from under the heavens of the Lord.

Lamentations 3d chapter.

Zion bewaileth and confesseth her sins.

HOW is the gold become dim; how is the most fine gold changed; the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! Even the sea-monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them. They that did feed delicately, are desolate in the streets: they that were brought up in scarlet, embrace dunghills. For the punishment of the iniquity of the daughter of

of my people, is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her. Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire. Their visage is blacker than a coal: they are not known in the streets: their skin cleaveth to their bones: it is withered, it is become like a stick. They that be slain with the sword, are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field. The hands of the pitiful women have sodden their own children, they were their meat in the destruction of the daughter of my people. The Lord hath accomplished his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof. The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should have entered into the gates of Jerusalem. For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her; they have wandered as blind men in the streets, they have polluted themselves with blood, so that the men could not touch their garments. They cried unto them, Depart ye, it is unclean, depart, depart, touch not, when they fled away and wandered: they said among the heathen, They shall no more sojourn there. The anger of the Lord hath divided them, he will no more regard them: they respected not the persons of the priests, they favoured not the elders. As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not save us. They hunt our steps that we cannot go in our streets: our end is near, our days are fulfilled, for our end is come. Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness. The breath of our nostrils, the anointed of the Lord was taken in their pits, of whom we said, Under his shadow we shall live among the heathen. Rejoice, and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked. The punishment of thine iniquity is accomplished, O daughter of Zion, he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom, he will discover thy sins.

Lamentations 4th chapter.

Pitiful

Pitiful complaint of Zion.

REMEMBER, O Lord, what is come upon us: consider and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. We have drunken our water for money: our wood is sold unto us. Our necks are under persecution: we labour and have no rest. We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread. Our fathers have sinned, and are not, and we have borne their iniquities. Servants have ruled over us: there is none that doth deliver us out of their hand. We gat our bread with the peril of our lives, because of the sword of the wilderness. Our skin was black like an oven, because of the terrible famine. They ravished the women in Zion, and the maids in the cities of Judah. Princes are hanged up by their hand: the faces of elders were not honoured. They took the young men to grind, and the children fell under the wood. The elders have ceased from the gate, the young men from their music. The joy of our heart is ceased: our dance is turned into mourning. The crown is fallen from our head: woe unto us that we have sinned! For this our heart is faint; for these things our eyes are dim. Because of the mountain of Zion, which is desolate, the foxes walk upon it. Thou, O Lord, remainest for ever; thy throne from generation to generation. Wherefore dost thou forget us for ever, and forsake us so long time? Turn thou us unto thee, O Lord, and we shall be turned: renew our days as of old. But thou hast utterly rejected us; thou art very wroth against us.

Lamentations 5th chapter.

There are also many passages, says the celebrated Lowth, in that most admirable poem, which bears the name of Job, deserving to be accounted legitimate elegies: and indeed I do not know any more perfect specimens of this species of composition; so completely are the inmost recesses of sorrow displayed, and the remotest fountains of pity explored and laid open.—They are exquisite treasures, which the Muse of Sorrow might legally claim as her own, were she disposed to assert her rigid rights.

The elegies this good bishop alludes to are these that follow.

Job

Job curseth the day of his birth.

LET the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness: let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it, let the blackness of the day terrify it. As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months. Lo, let that night be solitary, let no joyful voice come therein. Let them curse it that curse the day, who are ready to raise up their mourning. Let the stars of the twilight thereof be dark; let it look for light, but have none, neither let it see the dawning of the day: because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes. Why died I not from the womb? Why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still, and been quiet, I should have slept: then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver; or as an hidden untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary beat rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master. Wherefore is light given to him that is in misery, and life unto the bitter in soul; which long for death, but it cometh not; and dig for it more than for hid treasures; which rejoice exceedingly, and are glad, when they can find the grave? Why is light given to a man whose way is hid, and whom God hath hedged in? For my sighing cometh before I eat, and my roarings are poured out like the waters. For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest neither was I quiet; yet trouble came.

Job 3 chapter, 3-26.

Job justifieth his complaint.

OH, that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea: therefore my words are swallowed

swallowed up. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. Doth the wild ass bray when he hath grass? or loweth the ox over his fodder? Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg? The things that my soul refused to touch are as my sorrowful meat. O that I might have my request! and that God would grant me the thing that I long for! Even that it would please God to destroy me; that he would let loose his hand, and cut me off! Then should I yet have comfort, yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One. What is my strength, that I should hope? and what is mine end, that I should prolong my life? Is my strength the strength of stones? or is my flesh of brass? Is not my help in me? and is wisdom driven quite from me? To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty. My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; which are blackish by reason of the ice, and wherein the snow is hid: what time they wax warm, they vanish: when it is hot, they are consumed out of their place. The paths of their way are turned aside; they go to nothing, and perish. The troops of Tema looked, the companies of Sheba waited for them. They were confounded, because they had hoped; they came thither, and were ashamed. For now ye are nothing; ye see my casting down, and are afraid. Did I say, Bring unto me? or give a reward for me of your substance? Or deliver me from the enemy's hand? or redeem me from the hand of the mighty? Teach me, and I will hold my tongue: and cause me to understand wherein I have erred. How forcible are right words! but what doth your arguing prove? Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind? Yea, ye overwhelm the fatherless, and ye dig a pit for your friend. Now therefore be content; look upon me: for it is evident unto you if I lie. Return, I pray you, let it not be iniquity; yea, return again; my righteousness is in it. Is there iniquity in my tongue? cannot my taste discern perverse things?

Is there not an appointed time to man upon earth? are not his days also like the days of an hireling? As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work: so am I made to possess months of vanity, and wearisome nights are appointed to me. When

I lie

I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day. My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome. My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life is wind: mine eye shall no more see god. The eye of him that hath seen me, shall see me no more: thine eyes are upon me, and I am not. As the cloud is consumed, and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more. Therefore I will not refrain my mouth; I will speak in the anguish of my spirit: I will complain in the bitterness of my soul. Am I a sea, or a whale, that thou settest a watch over me? When I say, My bed shall comfort me, my couch shall ease my complaint: then thou scarest me with dreams, and terrifiest me through visions; so that my soul chooseth strangling, and death rather than my life. I loath it: I would not live alway: let me alone; for my days are vanity. What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? And that thou shouldest visit him every morning, and try him every moment? How long wilt thou not depart from me, nor let me alone, till I swallow down my spittle? I have sinned, what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself. And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

Job 6 chapter 2 verse to the end of the 7th chapter.

Job expostulateth with God and complaineth of life.

MY soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul. I will say unto God, Do not condemn me; shew me wherefore thou contendest with me. It is good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked? Hast thou eyes of flesh? or seest thou as man seeth? Are thy days as the days of man? are thy years as man's days, that thou enquirest after mine iniquity, and searchest after my sin? Thou knowest that I am not wicked; and there is none that can deliver out of thine hand. Thine hands have

have made me and fashioned me together round about; yet thou dost destroy me. Remember, I beseech thee, that thou hast made me as the clay, and wilt thou bring me into dust again? Hast thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast granted me life and favour, and thy visitation hath preserved my spirit. And these things hast thou hid in thine heart; I know that this is with thee. If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity. If I be wicked, woe unto me! and if I be righteous, yet will I not lift up my head: I am full of confusion; therefore see thou mine affliction: for it increaseth: thou huntest me as a fierce lion; and again thou shewest thyself marvellous upon me. Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me. Wherefore then hast thou brought me forth out of the womb? O that I had given up the ghost, and no eye had seen me! I should have been as though I had not been, I should have been carried from the womb to the grave. Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death; without any order, and where the light is as darkness.

Job 10th chapter.

The instabilities of human life.

MAN that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? Not one. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass: turn from him, that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth

ayeth and drieth up: so man lieth down; and riseth not till the heavens be no more, they shall not awake nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past; that thou wouldest appoint me a set time, and remember me! If a man die; shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. For now thou numberest my steps, dost thou not watch over my sin? My transgression is sealed up in a bag, and thou sewest up mine iniquity. And surely the mountain falling cometh to nought; and the rock is removed out of his place. The waters wear the stones: thou wastest away the things which grow out of the dust of the earth, and thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth: thou changeest his countenance, and sendest him away. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them. But his flesh upon him shall have pain, and his soul within him shall mourn. *Job 14th chapter.*

Job sheweth his calamity and appealeth to God.

BUT now he hath made me weary: thou hast made desolate all my company. And thou hast filled me with wrinkles, which is a witness against me; and my leanness rising up in me beareth witness to my face. He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me. They have gaped upon me with their mouth, they have smitten me upon the cheek reproachfully, they have gathered themselves together against me. God hath delivered me to the ungodly, and turned me over into the hands of the wicked. I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark. His arches compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground. He breaketh me with breach upon breach, he runneth upon me like a giant. I have sewed sackcloth upon my skin, and defiled my horn in the dust. My face is foul with weeping, and on my eyelids is the shadow of death: not for any injustice in mine hands: also my prayer is pure. O earth, cover not thou my

my blood, and let my cry have no place. Also now, behold, my witness is in heaven, and my record is on high. My friends scorn me; but mine eye poureth out tears unto God. O that one might plead for a man with God, as a man pleadeth for his neighbour! When a few years are come, then I shall go the way whence I shall not return.

My breath is corrupt, my days are extinct, the graves are ready for me. Are there not mockers with me? and doth not mine eye continue in their provocation? Lay down now, put me in a surety with thee; who is he that will strike hands with me? For thou hast hid their heart from understanding: therefore shalt thou not exalt them. He that speaketh flattery to his friends, even the eyes of his children shall fail. He hath made me also a by-word of the people, and afore-time I was as a tabret. Mine eye also is dim by reason of sorrow, and all my members are as a shadow. Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite. The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. But as for you all, do ye return and come now: for I cannot find one wise man among you. My days are past, my purposes are broken off, even the thoughts of my heart. They change the night into day: the light is short, because of darkness. If I wait, the grave is mine house: I have made my bed in the darknesses. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust.

Job 16—7 to the end of the 17th chapter.

Job's misery represented.

HOW long will ye vex my soul, and break me in pieces with words? These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me. And be it indeed that I have erred, mine error remaineth with myself. If indeed ye will magnify yourselves against me, and plead against me my reproach: know now that God hath overthrown me, and hath compassed me with his net. Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment. He hath fenced up my way that I cannot pass, and he hath set darkness in my paths. He hath stripped me of my glory, and taken the

crown from my head. He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree. He hath also kindled his wrath against me, and he counteth me unto him, as one of his enemies. His troops come together, and raise up their way against me, and encamp round about my tabernacle. He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave me no answer: I entreated him with my mouth. My breath is strange to my wife, though I entreated for the children's sake of mine own body. Yea, young children despised me; I arose, and they spake against me. All my inward friends abhorred me: and they whom I loved have turned against me. My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth. Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me. Why do ye persecute me as God, and are not satisfied with my flesh? Oh, that my words were now written, oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. But ye should say, Why persecute we him, seeing the root of the matter is found in me? Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

Job 19. 2—29.

Job bemoaneth his former prosperity.

OH, that I were as in months past, as in the days when God preserved me: when his candle shined upon my head, and when by his light I walked through darkness: as I was in the days of my youth, when the secret of God was upon my tabernacle: when the Almighty was yet with me, when my children were about me: when I washed my steps with butter, and the rock poured me out rivers of oil: when I went out to the gate, through the city, when I prepared my seat in the street! the young men saw me, and hid themselves: and the aged arose, and stood up. The princes refrained

talking,

talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish, came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not, I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth. Then I said, I shall die in my nest, and I shall multiply my days as the sand. My root was spread out by the waters, and the dew lay all night upon my branch. My glory was fresh in me, and my bow was renewed in my hand. Unto me men gave ear, and waited, and kept silence at my counsel. After my words they spake not again, and my speech dropped upon them. And they waited for me as for the rain, and they opened their mouth wide, as for the latter rain. If I laughed on them, they believed it not, and the light of my countenance they cast not down. I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

Job 29, 2—25.

Song of Moses at the Red-sea.

I WILL sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red-sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together: the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will

overtake, I will divide the spoil: my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right-hand, the earth swallowed them. Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. The people shall hear and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed, the mighty men of Moab trembling, shall take hold upon them: all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone: till thy people pass over, O Lord, till the people pass over which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever. For the horse of Pharaoh went in with his chariots, and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them: but the children of Israel went on dry-land in the midst of the sea. *Exodus 15. 1—19.*

Triumphant song of an Amorite bard.

WHEREFORE they that speak in proverbs, say, Come into Heshbon; let the city of Sihon be built and prepared: for there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon. Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites. We have shot at them: Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

Numbers 21. 27—30.

Moses's song of mercy and vengeance.

GIVE ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth. My doctrine shall drop

as the rain: my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord; ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth, and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? Is not he thy father that hath bought thee? hath he not made thee and established thee? Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people: Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange God with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Basan, and goats with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness: then he forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation; children in whom is no faith. They have moved me to jealousy with that which is not God: they have provoked me to anger with their vanities: and I will move them to jealousy with those

which are not a people. I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them, I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this. For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left. And he shall say, Where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain, and of the captives from the beginning of the revenges upon

upon the enemy. Rejoice, O ye nations, with his people : for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

Deut. 32. 1—43.

Song of Deborah and Barak.

PRAISE ye the Lord for the avenging of Israel, when the people willingly offered themselves. Hear, O ye kings : give ear, O ye princes : I, even I will sing unto the Lord ; I will sing praise to the Lord God of Israel. Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped; the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel. In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways. The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. They chose new gods ; then was war in the gates : was there a shield or spear seen among forty thousand in Israel ? My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord. Speak ye that ride on white asses, ye that sit in judgment, and walk by the way. They that are delivered from the noise of archers in the place of drawing water ; there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel : then shall the people of the Lord go down to the gates. Awake, awake, Deborah : awake, awake, utter a song : arise, Barak, and lead thy captivity captive, thou son of Abinoam. Then he made him that remaineth have dominion over the nobles among the people : the Lord made me have dominion over the mighty. Out of Ephraim was there a root of them against Amalek ; after thee, Benjamin, among thy people : out of Machir came down governors, and out of Zebulun, they that handle the pen of the writer. And the princes of Issachar were with Deborah ; even Issachar, and also Barak : he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart. Why abodest thou among the sheep-folds to hear the bleatings of the flocks ? for the divisions of Reuben there were great searchings of heart. Gilead abode beyond Jordan : and why did Dan remain in ships ? After continued on the sea

sea shore, and abode in his breaches. Zebulun and Naphtali were a people that jeoparded their lives unto the death in the high places of the field. The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo: they took no gain of money. They fought from heaven: the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon: O my soul, thou hast trodden down strength. Then were the horse hoofs broken by the means of the pransings, the pransings of their mighty ones. Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty. Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. He asked water, and she gave him milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer: and with the hammer she smote Sisera; she smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell: where he bowed, there he fell down dead. The mother of Sisera looked out at a window, and cried through the lattices, Why is his chariot so long in coming? why tarry the wheels of his chariots? Her wife ladies answered her, yea, she returned answer to herself, have they notified? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil? So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might. *Judges 5. 2—31.*

Hannah's song.

MY heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies: because I rejoice in thy salvation. There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God. Talk no more so exceeding proudly: let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken and they that stumbled are girded with strength. They that were full have hired out themselves for bread; and they that were hungry ceased: so that

that the barren hath borne seven; and she that hath many children is waxed feeble. The Lord killeth and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghil, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness: for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces: out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

1 Samuel 2. 1—10.

Isaiah's admonitory song to the Jews.

NOW will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste; it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold, oppression; for righteousness, but behold, a cry. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In mine ears, said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah. Woe unto them

them that rise up early in the morning that they may follow strong drink, that continue until night till wine inflame them! And the harp and the viol, the tabret and pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands! Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory and their multitude and their pomp, and he that rejoiceth shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: but the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: that say, Let him make speed, and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still. And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: none shall be weary nor stumble among them; none shall slumber nor sleep: neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: their roaring shall

shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it. And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold, darkness and sorrow, and the light is darkened in the heavens thereof.

Isaiah 5th chapter.

A song of the faithful.

O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation: I will trust, and not be afraid: for the Lord Jehovah is my strength and my song, he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the holy One of Israel in the midst of thee.

Isaiah 12th chapter.

Triumphant song on the fall of Babylon.

HOW hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke; he that ruled the nations in anger, is persecuted and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak, and say unto thee, Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from Heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! for thou hast said in thine heart, I will ascend into heaven, I will exalt my

—my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms? that made the world as a wilderness, and destroyed the cities thereof, that opened not the house of his prisoners? All the kings of the nations, even all of them lie in glory, every one in his own house. But thou art cast out of thy grave, like an abominable branch: and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit, as a carcase trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evil-doers shall never be renowned. Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name and remnant, and son and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts. The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back? In the year that king Ahaz died, was this burden. *Isaiah 14. 4—28.*

Isaiah's song of praise.

O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. For thou hast made of a city, an heap; of a fenced city, a ruin: a palace of strangers to be no city, it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength

to

to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud; the branch of the terrible ones shall be brought low. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

Isaiah 25th chapter.

A song inciting to confidence in God.

WE have a strong city, salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength. For he bringeth down them that dwell on high, the lofty city he layeth it low, he layeth it low, even to the ground, he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. The way of the just is uprightness: thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will

will learn righteousness. Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them. Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord, our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. Thou hast increased the nation, O Lord, thou hast increased the nation, thou art glorified; thou hast removed it far unto all the ends of the earth. Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. Like as a woman with child that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen. Thy dead men shall live, together with my dead body shall they arise: awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

Isaiah 26th chapter.

Hezekiah's thanksgiving.

I SAID, in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord in the land of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me. I reckoned till morning, that as a lion, so will he break all my bones: from day even to night wilt thou make an end of me. Like
a crane

a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord I am oppressed, undertake for me. What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living he shall praise thee, as I do this day: the father to the children shall make known thy truth. The Lord was ready to save me; therefore we will sing my songs to the stringed instruments, all the days of our life, in the house of the Lord.

Isaiah 38. 10—20.

Daniel's thanksgiving.

BLESSED be the name of God for ever and ever: for wisdom and might are his. And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

Daniel 2. 20—23.

The Song of songs, which is Solomon's

A Nuptial Poem, consisting of seven Eclogues, one for each day of the Marriage-Feast.

ECLOGUE THE FIRST

THE song of songs, which is Solomon's. Let him kiss me with the kisses of his mouth: for thy love is better than wine. Because of the savour of thy good ointments, thy name is an ointment poured forth, therefore do the virgins love thee. Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and re-
joice

joyce in thee, we will remember thy love more than wine; the upright love thee. I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me: my mothers children were angry with me, they made me the keeper of the vineyards, but mine own vineyard have I not kept. Tell me, O thou, whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions? If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents. I have compared thee, O my love, to a company of horses in Pharaoh's chariots. Thy cheeks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders of gold, with studs of silver. While the king sitteth at his table, my spikenard sendeth forth the smell thereof. A bundle of myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts. My beloved is unto me as a cluster of camphire in the vineyards of Engedi. Behold, thou art fair, my love; behold, thou art fair, thou hast doves eyes. Behold, thou art fair, my beloved, yea pleasant: also our bed is green. The beams of our house are cedar, and our rafters of fir.

I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love. Stay me with flaggons, comfort me with apples; for I am sick of love. His left hand is under my head, and his right hand doth embrace me. I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor awake my love till he please.

ECLOGUE THE SECOND.

THE voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattices. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For lo, the

the winter is past, the rain is over and gone. The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines, with the tender grape give a good smell. Arise, my love, my fair one, and come away. O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice and thy countenance is comely. Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes. My beloved is mine, and I am his: he feedeth among the lilies. Until the day break, and the shadows flee away: turn my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not. The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth? I held him, and would not let him go, until I had brought him unto my mother's house, and into the chamber of her that conceived me. I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor awake my love till he please.

ECLOGUE THE THIRD.

WHO is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? Behold, his bed which is Solomon's; threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh, because of fear in the night. King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple; the midst thereof being paved with love, for the daughters of Jerusalem. Go forth, O ye daughters of Zion, and, behold, king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

Behold, thou art fair, my love, behold, thou art fair: thou hast doves' eyes within thy locks: thy hair is as a flock

of goats that appear from mount Gilead. Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them. Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks. Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men. Thy two breasts are like two young roes that are twins, which feed among the lilies. Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

ECLOGUE THE FOURTH.

THOU art all fair, my love; there is no spot in thee. Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards. Thou hast ravished my heart, my sister, my spouse: thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense: myrrh and aloes, with all the chief spices: a fountain of gardens, a well of living waters, and streams from Lebanon. Awake, O north-wind, and come, thou south, blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends, drink, yea, drink abundantly, O beloved.

ECLOGUE THE FIFTH.

I SLEEP, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew,

dew, and my locks with the drops of the night. I have put off my coat, how shall I put it on! I have washed my feet, how shall I defile them? My beloved put in his hand by the hole of the door, and my bowels were moved for him. I rose up to open to my beloved, and my hands dropped with myrrh, and my fingers with sweet-smelling myrrh, upon the handles of the lock. I opened to my beloved, but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my vail from me. I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I am sick of love. What is thy beloved more than another beloved, O thou fairest among women: what is thy beloved more than another beloved, that thou dost so charge us. My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee. My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine: he feedeth among the lilies. Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners. Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead. Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them. As a piece of pomegranate are thy temples within thy locks. There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled is but one: she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the

queens and the concubines, and they praised her. Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

ECLOGUE THE SIXTH.

I WENT down into the garden of nuts, to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded. Or ever I was aware, my soul made me like the charlots of Ammi-nadib. Return, return, O Shulamite: return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman. Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies. Thy two breasts are like two young roes that are twins. Thy neck is as a tower of ivory; thine eyes like the fish pools in Heshbon by the gate of Bath-rabbim: thy nose is as the tower of Lebanon which looketh toward Damascus. Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries. How fair and how pleasant art thou, O love, for delights! This thy stature is like to a palm tree, and thy breasts to the clusters of grapes. I said, I will go up to the palm tree, I will take hold of the boughs thereof, now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples; and the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak. I am my beloved's, and his desire is toward me. Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves. The mandrakes give a smell, and at our gates are all manner of pleasant fruits new and old, which I have laid up for thee, O my beloved.

O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee: yea I should not be despised. I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate. His left hand should be under my head,

head, and his right hand should embrace me. I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

ECLOGUE THE SEVENTH.

WHO is this that cometh up from the wilderness, leaping upon her beloved? I raised thee up under the apple-tree: there thy mother brought thee forth, there she brought thee forth that bare thee. Set me as a seal upon thine heart as a seal upon thine arm. For love is strong as death: jealousy is cruel as the grave: the coals thereof are coals of fire which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned. We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar. I am a wall, and my breast like towers: then was I in his eyes as one that found favour. Solomon had a vineyard at Baal-hamon: he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver. My vineyard which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred. Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it. Make haste, my beloved, and be thou like to a roe, or to a young hart upon the mountains of spices.

Raguel's thanksgiving.

O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee, with all thy creatures; and let all thine angels and thine elect praise thee for ever. Thou art to be praised, for thou hast made me joyful: and that is not come to me, which I suspected; but thou hast dealt with us according to thy great mercy. Thou art to be praised, because thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finish their life in health, with joy and mercy.

Tobit 8. 15—17.

Tobit's

Tobit's thanksgiving.

BLESSED be God that liveth for ever, and blessed be his kingdom. For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand. Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them. There declare his greatness, and extol him before all the living; for he is our Lord, and he is the God our Father for ever. And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us. If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation: O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you? I will extol my God, and my soul shall praise the king of heaven, and shall rejoice in his greatness. Let all men speak, and let all praise him for his righteousness. O Jerusalem the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous. Give praise to the Lord, for he is good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable. Many nations shall come from far to the name of the Lord God, with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy. Cursed are all they which hate thee, and blessed shall all be which love thee for ever. Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just. O blessed are they which love thee, for they shall rejoice in thy peace: blessed are they which have been sorrowful for all thy scourges: for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever. Let my soul bless God the great King. For Jerusalem shall be built up with sapphires, and emeralds, and precious stone, thy walls, and towers, and battlements, with pure gold. And the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir.

*Tobit 13. 1—17.**Song*

Song of Judith.

BEGIN unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a new psalm: exalt him, and call upon his name, for God breaketh the battles: for amongst the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me. Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills. He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil. But the Almighty Lord hath disappointed them by the hand of a woman. For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him, but Judith the daughter of Merari weakened him with the beauty of her countenance. For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him. Her sandals ravished his eyes, her beauty took his mind prisoner, and the faulchion passed through his neck. The Persians quaked at her boldness, and the Medes were daunted at her hardiness. Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices but they were overthrown. The sons of the damsels have pierced them through, and wounded them as fugitives children; they perished by the battle of the Lord. I will sing unto the Lord a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible. Let all creatures serve thee: for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice. For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee. For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt-offering: but he that feareth the Lord is great at all times. Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them, and weep for ever.

Judith 16. 2—17.

Song of the three children.

BLESSED art thou, O Lord God of our fathers: and to be praised and exalted above all for ever. And blessed is thy glorious and holy name: and to be praised and exalted above all for ever. Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever. Blessed art thou that beholdest the depths, and sittest upon the cherubims, and to be praised and exalted above all for ever. Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever. Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever. O all ye works of the Lord, bless ye the Lord: praise and exalt him above all for ever. O ye heavens, bless ye the Lord: praise and exalt him above all for ever. O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever. O all ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever. O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever. O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever. O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever. O every shower and dew, bless ye the Lord: praise and exalt him above all for ever. O all ye winds, bless ye the Lord: praise and exalt him above all for ever. O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever. O ye winter and summer, bless ye the Lord: praise and exalt him above all for ever. O ye dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever. O ye nights and days, bless ye the Lord: praise and exalt him above all for ever. O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever. O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever. O ye frost and snow, bless ye the Lord: praise and exalt him above all for ever. O ye lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever. O let the earth bless the Lord: praise and exalt him above all for ever. O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever. O all ye things that grow on the earth, bless ye the Lord: praise and exalt him above all for ever. O ye fountains, bless ye the Lord: praise and exalt him above all for ever. O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever. O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever. O all ye fowls of the air, bless ye the Lord: praise and exalt him above all for ever. O all ye beasts and cattle, bless

bles ye the Lord: praise and exalt him above all for ever. O ye children of men, bles ye the Lord: praise and exalt him above all for ever. O Israel, bles ye the Lord: praise and exalt him above all for ever. O ye priests of the Lord, bles ye the Lord: praise and exalt him above all for ever. O ye servants of the Lord, bles ye the Lord: praise and exalt him above all for ever. O ye spirits and souls of the righteous, bles ye the Lord: praise and exalt him above all for ever. O ye holy and humble men of heart, bles ye the Lord: praise and exalt him above all for ever. O Ananias, Azarias, and Misael, bles ye the Lord: praise and exalt him above all for ever: for he hath delivered us from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace and burning flame: even out of the midst of the fire hath he delivered us. O give thanks unto the Lord, because he is gracious: for his mercy endureth for ever.

Song of the three children, 29—67.

Song of the Virgin Mary.

MY soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth, all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel; in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever.

Luke 1. 46—55.

Song of Zacharias.

BLESSED be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David: as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy

holy covenant, the oath which he swore to our father Abraham, that he would grant unto us that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

Luke i. 68—79.

PART

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P A R T II.

Prayers, Psalms, and Poems, from the ancient Heathen.

A prayer to Jupiter for health, peace, and riches.

J O V E, ever honour'd, everlasting king,
Accept this witness of thy servant's love,
Due sacrifice and praise. Great pow'r, thro' thee
All things, that are, exist: earth, mountains, sea,
And all within the mighty sphere of heaven.
Saturnian Jove, dread monarch of the sky,
In thunders loud and terrible descending:
All things producing, as of all the end,
So the beginning, author of increase,
Omnipotent, pow'r creative, purifier,
Whole arm rolls thunder, and the forked blaze
Of lightning darts! whose glorious word can shake
Earth's deep foundation! Oh accept my prayer,
Multiform Deity, and give us health,
Fair peace, and riches with pure virtue crown'd.

Orpheus.

A prayer to Jupiter for virtue and wealth.

H A I L Saturn's son, dread sovereign of the skies,
Supreme disposer of all earthly joys;
What man his numbers to thy gifts could raise?
What man hath sung, or e'er shall sing thy praise?
The bard is yet, and still shall be unborn:
Who can a Jove with worthy strains adorn?
Hail, father! tho' above all praises, hear;
Grant wealth and virtue to thy servant's prayer:
Wealth without virtue but enhances shame,
And virtue without wealth becomes a name:
Send wealth, send virtue then; for join'd they prove
The bliss of mortals, and the gift of Jove.

Callimachus.

Prayer of an unknown author.

G R E A T God, give us the good things that are necessary for us, whether we ask them or not; and keep evil things from us, even when we ask them of thee.

Plato's second Alcibiades.

Prayer

Prayer of the Lacedæmonians.

GIVE us, O ye Gods, that which is comely with that
which is good. *Second Alcibiades.*

Prayer of Cyrus.

O JOVE Paternal! Sun! and all ye Gods! receive these
Sacrifices as the completion of many worthy and handsome
actions; and as grateful acknowledgements for having signi-
fied to me both by the victims, by celestial signs, by birds,
and by omens, what became me to do and not to do. And
I abundantly return you thanks, that I have been sensible
of your care and protection: and that in the course of my
prosperity I never was exalted above what became a man.
I implore you now to bestow all happiness on my children!
my wife! my friends! and my country! And for myself,
that I may die as I have always lived. *Cyropædia.*

The Hymn of Cleanthes.

O UNDER various sacred names ador'd!
Divinity supreme! all-potent Lord!
Author of nature! whose unbounded sway
And legislative pow'r all things obey!
Majestic Jove! all hail! To thee belong
The suppliant pray'r, and tributary song:
To thee from all thy mortal offspring due;
From thee we came, from thee our being drew;
Whatever lives and moves, great Sire! is thine,
Embodied portions of the soul divine.
Therefore to thee will I attune my string,
And of thy wondrous pow'r for ever sing.
The wheeling orbs, the wand'ring fires above
That round this earthly sphere incessant move,
Through all this boundless world admit thy sway,
And roll spontaneous where thou point'st the way.
Such is the awe impress'd on nature round
When through the void thy dreadful thunders sound,
Those flaming agents of thy matchless pow'r:
 Astonish'd worlds hear, tremble, and adore,
Thus paramount to all, by all obey'd,
Ruling that reason which thro' all convey'd,
Informs this gen'ral mass, thou reign'st ador'd
Supreme,

Supreme, unbounded, universal Lord.
For, nor in earth, nor earth-encircling floods
Nor yon æthereal pole, the seat of gods,
Is ought perform'd without thy aid divine;
Strength, wisdom, virtue, mighty Jove, are thine!
Vice is the act of man, by passion tost,
And in the shoreless sea of folly lost.
But thou, what vice disorders, canst compose;
And profit by the malice of thy foes;
So blending good with evil, fair with foul,
As thence to model one harmonious whole:
One universal law of truth and right;
But wretched mortals shun the heav'nly light;
And, tho' to bliss directing still their choice,
Hear not, or heed not reason's sacred voice.
That common guide ordain'd to point the road
That leads obedient man to solid good.
Thence quitting virtue's lovely paths they rove
As various objects various passions move.
Some thro' opposing crowds and threatening war
Seek pow'r's bright throne, and fame's triumphal car.
Some, bent on wealth, pursue with endless pain
Oppressive, sordid, and dishonest gain:
While others, to soft indolence resign'd,
Drown in corporeal sweets th' immortal mind.
But, O great father, thunder-ruling god!
Who in thick darkness mak'st thy dread abode!
Thou, from whose bounty all good gifts descend,
Do thou from ignorance mankind defend!
The clouds of vice and folly, O controul;
And shed the beams of wisdom on the soul!
Those radiant beams, by whose all-piercing flame
Thy justice rules this universal frame.
That honour'd with a portion of thy light
We may essay thy goodness to requite
With honorary songs, and grateful lays,
And hymn thy glorious works with ceaseless praise,
The proper task of man; and sure to sing
Of nature's laws, and nature's mighty king
Is bliss supreme. Let gods with mortals join!
The subject may transport a breast divine.

EUPOLIS'S HYMN TO THE CREATOR.

THE OCCASION.

Part of a (new) Dialogue between Plato and Eupolis.—The rest not extant.

Eup. BUT is it not a little hard, that you should banish all our fraternity from your new common wealth? What hurt has father Homer done, that you dismiss him among the rest?

Plato. Certainly the blind old gentleman lies with the best grace in the world. But a lie, handsomely told, debauches the taste and morals of a people. Besides, his tales of the gods are intolerable, and derogate in the highest degree from the dignity of the Divine Nature.

Eup. But do you really think, that those faults are inseparable from the poetry? May not the One Supreme be sung, without any intermixture of them?

Plato. I must own, I hardly ever saw any thing of that nature. But I shall be glad to see you, or any other, attempt and succeed in it. On that condition, I will gladly exempt you from the fate of your brother poets.

Eup. I am far from pretending to be a standard. But I will do the best I can.

The HYMN.

AUTHOR of being, source of light,
With unfading beauties bright,
Fulness, goodness, rolling round
Thy own fair orb without a bound :
Whether thee thy suppliants call
Truth or good, or one, or all,
Ei, or Jao ; thee we hail
Essence that can never fail,
Grecian or Barbaric name,
Thy stedfast being still the same.

Thee, when morning greets the skies
With rosy cheeks and humid eyes ;
Thee, when sweet declining day
Sinks in purple waves away ;
Thee will I sing, O parent Jove,
And teach the world to praise and love.

Yonder azure vault on high,
Yonder blue, low, liquid sky,

Earth,

Earth, on its firm basis plac'd,
And with circling waves embrac'd,
All creating pow'r confess,
All their mighty maker bless.
Thou shak'st all nature with thy nod,
Sea, earth, and air confess thee God:
Yet does thy pow'rful hand sustain
Both earth and heaven, both firm and main.

Scarce can our daring thought arise
To thy pavilion in the skies;
Nor can Plato's self declare
The bliss, the joy, the rapture there.
Barren above thou dost not reign,
But circled with a glorious train.
The sons of God, the sons of light,
Ever joying in thy sight:
For thee their silver harps are strung,
Ever beauteous, ever young,
Angelic forms their voices raise,
And thro' heav'n's arch resound thy praise.

The feather'd fowls that swim the air,
And bathe in liquid ether there,
The lark, precentor of their choir,
Leading them higher still and higher,
Listen and learn; th' angelic notes
Repeating in their warbling throats:
And ere to soft repose they go,
Teach them to their lords below:
On the green turf, their mossy nest,
The ev'ning anthem swells their breast.
Thus like thy golden chain from high
Thy praise unites the earth and sky.

Source of light, thou bid'st the sun
On his burning axles run;
The stars like dust around him fly,
And strew the area of the sky.
He drives so swift his race above,
Mortals can't perceive him move:
So smooth his course, oblique or strait,
Olympus shakes not with his weight.
As the queen of solemn night
Fills at his vase her orb of light,

Imparted lustre ; thus we see,
The solar virtue shines by thee.

Eirefione, we'll no more,
Imaginary pow'r, adore ;
Since oil, and wool, and cheerful wine,
And life-sustaining bread are thine.

Thy herbage, O great Pan, sustains
The flocks that graze our Attic plains ;
The olive, with fresh verdure crown'd,
Rises pregnant from the ground ;
At thy command it shoots and springs,
And a thousand blessings brings.
Minerva only, is thy mind,
Wisdom and bounty to mankind.
The fragrant thyme, the bloomy rose,
Herb, and flow'r, and shrub that grows
On Thessalian Tempe's plain,
Or where the rich Sabeans reign,
That treat the taste, or smell, or sight,
For food, for medicine, or delight ;
Planted by thy parent cure,
Spring, and smile, and flourish there.

O ye nurfes of lost dreams,
Reedy brooks, and winding streams,
Or murmur'ing o'er the pebbles green,
Or sliding thro' the meadows green,
Or where thro' matted sedge you creep,
Travelling to your parent deep :
Sound his praise, by whom you rose
That sea which neither ebbs nor flows.

O ye immortal woods and groves,
Which th' enamour'd student loves ;
Beneath whose venerable shade,
For thought and friendly converse made,
Fam'd Hecadem, old hero, lies,
Whose shrine is shaded from the skies,
And thro' the gloom of silent night
Projects from far its trembling light,
You, whose roots descend as low,
As high in air your branches grow ;
Your leafy arms to heav'n extend,
Bend your heads, in homage bend :

Cedars and pines, that wave above,
And the oak belov'd of Jove.

Omen, monster, prodigy,
Or nothing are, or Jove from thee!
Whether various nature play,
Or re-invers'd thy will obey,
And to rebel-man declare
Famine, plague or wasteful war.
Laugh ye profane, who dare despise
The threat'ning vengeance of the skies,
Whilst the pious, on his guard,
Undismay'd is still prepared:
Life or death, his mind's at rest
Since what thou send'st must needs be best.
No evil can from thee proceed
'Tis only suffered, not decreed.
Darkness is not from the sun,
Nor mount the shades 'till he is gone:
Then does night obscene arise
From Erebus, and fill the skies,
Fantastic forms the air invade,
Daughters of nothing and of shade.

Can we forget thy guardian care,
Slow to punish, prone to spare,
Thou brak'st the haughty Persian's pride,
That dar'd old ocean's power deride;
Their shipwrecks strew'd the Eubean wave,
At Marathon they found a grave.
O ye blest Greeks, who there expir'd,
For Greece with pious ardor fir'd:
What shrines or altars shall we raise
To secure your endless praise?
Or need we monuments supply,
To rescue what can never die!

And yet a greater hero far
(Unless great Socrates could err)
Shall rise to bless some future day,
And teach to live and teach to pray.
Come, unknown instructor, come!
Our leaping hearts shall make thee room:
Thou with Jove our vows shalt share,
Of Jove and thee we are the care.

O Father, king, whose heav'nly face
 Shines serene on all thy race,
 We thy magnificence adore,
 And thy well-known aid implore:
 Nor vainly for thy help we call;
 Nor can we want; for thou art all!

To Leuconœ.

That we should enjoy the present hour, and lay aside anxiety for the morrow.

IN vain would you consult astrologers, Leuconœ, to discover the term of your life or mine. It is not given to man to unveil the mysteries of fate. Be ruled by me, let things take their course, and make the most you can of all events.

Whether then Jupiter allows you still a long succession of years; or whether this, in which you've caused strong moles to be thrown into the Tuscan sea to break the violence of the waves, must be your last, if you be wise, you will attend your ordinary affairs, and regulate your hopes by the shortness of your life. Let time jealous of our pleasures steal himself away from us as fast as he can, this very moment whilst I speak to you, begin to enjoy the fitting day, nor reckon much upon to-morrow.

Horace.

To Tarquetus.

He is invited to make the most of life from the consideration of the necessity of death.

THE snow dissolves, the field its verdure spreads,
 The trees high wave in air their leafy heads;
 Earth feels the change; the rivers calm subside,
 And smooth along their banks decreasing glide;
 The elder Grace, with her fair sister train,
 In naked beauty dances o'er the plain;
 The circling hours, that swiftly wing their way,
 And in their flight consume the smiling day;
 Those circling hours, and all the various year,
 Convince us, nothing is immortal here.
 In vernal gales cold winter melts away;
 Soon waxes the spring in summer's burning ray:

Yet summer dies in autumn's fruitful reign,
 And flow-pac'd winter soon returns again.
 The moon renews her orb with growing light:
 But when we sink into the depths of night,
 Where all the good, the rich, the brave are laid,
 Our best remains are ashes and a shade.

Who knows if heaven, with ever-bounteous power,
 Shall add to-morrow to the present hour?
 But know, that wealth, bestow'd to gay delight,
 Far from thy ravening heir shall speed its flight;
 But soon as Minos, thron'd in awful state,
 Shall o'er thee speak the solemn words of fate,
 Nor virtue, birth, nor eloquence divine,
 Shall bid the grave its destin'd prey resign:
 Nor chaste Diana from infernal night
 Could bring her modest favourite back to light;
 And hell-descending Theseus strove in vain
 To break his amorous friend's Lethæan chain.

Horace.

To Postumus.

*That we can neither escape death, nor retard it, and that we should
 enjoy the blessings of fortune whilst we may.*

ALAS! dear Postumus, alas! swift tho' unheeded
 glides unwearied time. Old-age, with wrinkled front, and
 sullen death stalk onward with gigantic strides, nor can
 thy piety arrest their course: a daily offering of three hun-
 dred bulls would not appease the ruthless god, who hems in
 Geryon's triple frame and Tityos with his sable streams,
 those streams that must be crossed by all whose life the fruits
 of earth sustain, be they or purpled kings or needy swains.

In vain are we secure from wounds of war and broken bil-
 lows of hoarse-sounding seas; in vain we shield us in au-
 tumnal months from Auster's pestilential blasts.

For one day we must all behold cranking Cocytus drag-
 ging on his oozy train, and Danus's disreputable race, and
 Sisyphus condemned to toil eternal.

Thou must, alas! thou must, my friend, forego thy lands,
 thy house, and charming wife: and of those trees thy hands
 have raised with care, the odious cypress shall alone attend its
 transitory lord.

Then thy best wines, from durance freed, thy worthier
 heir shall quaff, and flood the pavement with richer juice
 than sparkles at the sumptuous feasts of pontiffs. *Horace.*

To Licinius.

He recommends a middle life and an evenness of temper in every condition.

WOULD my Licinius steer secure thro' life's inconstant sea? Shun then with equal caution the extremes. With rapid blast ambition ever drives into the deep abyss, while fear solicitous to shun a storm throws us upon the rocky shore. He who can prize the golden mean, from tooth of envy and from eye of scorn secure, regards aloof the ruined cell; with sober life content declines the envied splendor of the princely seat. Rude winds with greater spite attack the mountain-pine; more dreadful is the fall of haughty towers; and clouds against proud hills discharge their hotter thunder.

A soul by virtue's precepts formed sweetens disgrace with hope, and tempers fortune's sweets with modest fear. That very power who sends deforming winter, bids nature's face resume its charms. Our lives, discoloured with our present woes, may still grow white. Apollo sometimes wakes to voice his silent lyre, not always bends the deadly bow.

With courage and with patience weather out the storms of fate; and, when a too indulgent gale transports, with prudent care contract thy bloated sails. *Horace.*

To Dellius.

That the happiness of life consists in an evenness of soul, and the enjoyment of innocent pleasure.

WHETHER thy space of life be fill'd with anguish, or on the festive day reclining in some green retreat you glad-some quaff the racy juice of the Falernian grape; since doom'd thou art to pass the irremeable bound, dear Dellius, let thy soul in every state maintain unshaken calmness, let not dejection chill when fortune knits her brow, nor joy distract when kind she smiles.

Whilst thy affairs and youth permit, whilst yet the indulging sisters spin thy mortal thread, secure the golden minutes. Frequent retire to thy sequester'd bow'r where stately pines and poplars white, with am'rous twine their circling boughs

boughs uniting, invite to sit beneath their shade expanded
o'er the eager stream, which murmurs in its painful course,
crankling its banks. There bid essential sweets their odors
spread and the exhilarating glass quick circuit, there deck
thy temples with the lovely flowers of the short-liv'd rose.

Pass some few days, my friend, and thou must quit thy
stately house at Rome which over-looks thy dear-bought am-
bient grove, forego thy rural seat which Tiber with his yel-
low waters laves, and to thy heir resign thy treasures. Thine
the trouble to amass, but his the pleasure to enjoy.

In fine, or rich or poor, of noble or ignoble blood, 'tis all
a case, you only live to sink at last the victim of the ruthless
god.

The gloomy journey must be trod by all. Our lots are
shuffled in one common turn: sooner or later forth they leap,
and on old Charon's barge embark us, never, ah! never to
return.

Horace.

The second Olympic Ode of Pindar.

STROPHE I.

YE choral hymns, harmonious lays,
Sweet rulers of the Lyric string,
What God? what hero's godlike praise?

What mortals shall we sing?

With Jove, with Pisa's guardian god,
Begin, O Muse, th' Olympic ode.
Alcides, Jove's heroic son,

The second honours claims;

Who offering up the spoils from Augeas won,
Establish'd to his sire th' Olympic games;
Where bright in wreaths of conquest Theron shone.

Then of victorious Theron sing!
Of Theron hospitable, just, and great!
Fam'd Agrigentum's honour'd King,
The prop and bulwark of her tow'ring state;
A righteous prince! whose flow'ring virtues grace
The venerable stem of his illustrious race:

ANTISTROPHE I.

A race long exercis'd in woes
Ere, smiling o'er her kindred flood,
The mansion of their wish'd repose,
Their sacred city stood;

And through amaz'd Sicilia shone
 The lustre of their fair renown.
 Thence, as the milder fates decreed,
 In destin'd order born,
 Auspicious hours with smoother pace succeed;
 While pow'r and wealth the noble line adorn,
 And public favour, virtue's richest meed.
 O son of Rhea, god supreme!
 Whose kingly hands th' Olympian sceptre wield!
 Rever'd on Alpheus' sacred stream!
 And honour'd most in Pisa's lifted field!
 Propitious listen to my soothing strain!
 And to the worthy sons their father's rights maintain!

EPODE I.

Peace on their future life, and wealth bestow;
 And bid their present moments calmly flow.
 The deed once done no pow'r can abrogate,
 Not the great fire of all things, time, nor fate.
 But sweet oblivion of disastrous care,
 And good succeeding, may the wrong repair.
 Lost in the brightness of returning day,
 The gloomy terrors of the night decay;
 When Jove commands the sun of joy to rise,
 And opens into smiles the cloud-involv'd skies.

STROPHE II.

Thy hapless daughters' various fate
 This mortal truth, O Cadmus, shews,
 Who vested now with godlike state
 On heavenly thrones repose;
 And yet affliction's thorny road
 In bitter anguish once they trod.
 But bliss superior hath eras'd
 The mem'ry of their woe;
 While Semele, on high Olympus plac'd,
 To heav'nly zephyrs bids her tresses flow,
 Once by devouring lightnings all defac'd.
 There with immortal charms improv'd,
 Inhabitant of heav'n's serene abodes
 She dwells, by virgin Pallas lov'd,
 Lov'd by Saturnius, father of the gods;
 Lov'd by her youthful son, whose brows divine,
 In twisting ivy bound, with joy eternal shine.

ANTISTROPHE II.

To Ino, goddess of the main,
 The fates an equal lot decree,
 Rank'd with old ocean's Nereid train,
 Bright daughters of the sea.
 Deep in the pearly realms below,
 Immortal happiness to know.
 But here our day's appointed end

To mortals is unknown;
 Whether distress our period shall attend,
 And in tumultuous storms our sun go down,
 Or to the shades in peaceful calms descend.
 For various flows the tide of life,
 Obnoxious still to fortune's veering gale;

Now rough with anguish, care, and strife,
 O'erwhelming waves the shatter'd bark assail:
 Now glide serene and smooth the limpid streams;
 And on the surface play Apollo's golden beams.

EPODE II.

Thus, fate, O Theron, that with bliss divine
 And glory once enrich'd thy ancient line,
 Again reversing ev'ry gracious deed,
 Woe to thy wretched fires and shame decreed;
 What time, encount'ring on the Phocian plain,
 By luckless Oedipus was Lains slain.
 To parricide by fortune blindly led,
 His father's precious life the hero shed;
 Doom'd to fulfil the oracles of heav'n,
 To Thebes' ill destin'd king by Pythian Phœbus giv'n.

STROPHE III.

But with a fierce avenging eye
 Erinny's the foul murder view'd,
 And bade his warring offspring die,
 By mutual rage subdu'd.
 Pierc'd by his brother's hateful steel
 Thus haughty Polynices fell.
 Thersander, born to calmer days
 Surviv'd his falling fire,
 In youthful games to win immortal praise;
 Renown in martial combats to acquire,
 And high in pow'r th' Adrastian house to raise.

Forth

Forth from this venerable root
 Ænësidamus and his Theron spring;
 For whom I touch my Dorian flute,
 For whom triumphant strike my sounding string.
 Due to his glory is the Aonian strain,
 Whose virtue gain'd the prize in fam'd Olympia's plain.

ANTISTROPHE III.

Alone in fam'd Olympia's sand
 The victor's chaplet Theron wore;
 But with him on the Isthmian strand,
 On sweet Castalia's shore,
 The verdant crowns, the proud reward
 Of victory his brother shar'd,
 Co-partner in immortal praise,
 As warm'd with equal zeal
 The light-foot courser's gen'rous breed to raise,
 And whirl around the gaol the fervid wheel.
 The painful strife Olympia's wreath repays:
 But wealth with nobler virtue join'd
 The means and fair occasions must procure;
 In glory's chace must aid the mind,
 Expence, and toil, and danger to endure;
 With mingling rays they feed each other's flame,
 And shine the brightest lamp in all the sphere of fame.

EPODE III.

The happy mortal, who these treasures shares,
 Well knows what fate attends his gen'rous cares;
 Knows, that beyond the verge of life and light,
 In the sad regions of infernal night,
 The fierce, impracticable, churlish mind
 Avenging gods and penal woes shall find;
 Where strict inquiring justice shall bewray
 The crimes committed in the realms of day.
 The impartial judge the rigid law declares,
 No more to be revers'd by penitence or pray'rs.

STROPHE IV.

But in the happy fields of light,
 Where Phœbus with an equal ray
 Illuminates the balmy night,
 And gilds the cloudless day,
 In peaceful, unmolested joy,
 The good their smiling hours employ.
 Them no uneasy wants constrain
 To vex th' ungrateful soil,

To

To tempt the dangers of the billowy main,
 And break their strength with unabating toil,
 A frail disastrous being to maintain.
 But in their joyous calm abodes,
 The recompence of justice they receive;
 And in the fellowship of gods,
 Without a tear eternal ages live.
 While banish'd by the fates from joy and rest,
 Intolerable woes the impious soul infest.

ANTISTROPHE IV.

But they who, in true virtue strong,
 The third purgation can endure;
 And keep their minds from fraudulent wrong,
 And guilt's contagion pure;
 They through the starry paths of Jove
 To Saturn's blissful seat remove;
 Where fragrant breezes, vernal airs,
 Sweet Children of the main,
 Purge the blest island from corroding cares
 And fan the bosom of each verdant plain:
 Whose fertile soil immortal fruitage bears;
 Trees, from whose flaming branches flow
 Array'd in golden bloom refulgent beams;
 And flow'rs of golden hue, that blow
 On the fresh borders of their parent streams.
 These by the blest in solemn triumph worn,
 Their unpolluted hands and clust'ring locks adorn.

EPODE IV.

Such is the righteous will, the high behest
 Of Rhadamanthus, ruler of the blest;
 The just assessor of the throne divine,
 On which, high rais'd above all gods, recline,
 Link'd in the golden bands of wedded love,
 The great progenitors of thund'ring Jove.
 There, in the number of the blest enroll'd,
 Live Cadmus, Peleus, heroes fam'd of old;
 And young Achilles, to those isles remov'd,
 Soon as, by Thetis won, relenting Jove approv'd.

STROPHE V.

Achilles, whose resistless might
 Troy's stable pillar overthrew,
 The valiant Hector, firm in fight,
 And hardy Cygnus slew,

And

And Memnon, offspring of the mom,
 In torrid *Æthiopia* born—
 Yet in my well-stor'd breast remain
 Materials to supply
 With copious argument my moral strain,
 Whose mystic sense the wise alone descry,
 Still to the vulgar sounding harsh and vain.
 He only, in whose ample breast
 Nature hath true inherent genius pour'd,
 The praise of wisdom may contest ;
 Not they who, with loquacious learning stor'd,
 Like crows and chatt'ring jays, with clam'rous cries
 Pursue the bird of Jove, that sails along the skies.

ANTISTROPHE V.

Come on! thy brightest shafts prepare,
 And bend, O Muse, thy sounding bows;
 Say, through what paths of liquid air
 Our arrows shall we throw?
 On Agrigentum fix thine eye,
 Thither let all thy quiver fly.
 And thou, O Agrigentum, hear,
 While with religious dread,
 And taught the laws of justice to revere,
 To heav'nly vengeance I devote my head,
 If ought to truth repugnant now I swear,
 Swear, that no state, revolving o'er
 The long memorials of recorded days,
 Can shew in all her boasted store
 A name to parallel thy Theron's praise ;
 One to the acts of friendship so inclin'd,
 So fam'd for bounteous deeds, and love of human kind.

EPODE V.

Yet hath obstreperous envy sought to drown
 The goodly music of his sweet renown:
 While by some frantic spirits borne along
 To mad attempts of violence and wrong,
 She turn'd against him faction's raging flood,
 And strove with evil deeds to conquer good.
 But who can number ev'ry sandy grain
 Wash'd by Sicilia's boar'd resounding main?
 Or who can Theron's generous works express,
 And tell how many hearts his bounteous virtues bless!

END OF THE SEVENTH BOOK.

BOOK

SACRED LITERATURE.

BOOK VIII.

INTRODUCTION.

IN this book are united the Miracles and Parables of the Holy Scriptures, because very little upon the former subject is to be met with in all Heathen antiquity that can any way be depended upon, or that deserves the least regard. The profane writers, however, abound pretty much with Parables, some of which are remarkably beautiful and entertaining. Let any one attentively read the Choice of Hercules, by Prodidus, the Picture of Human Life by Cebes, or several of the little Apologues by Æsop, and he will not fail of being pleased and entertained by them. But in the Parables of our Lord, there is usually such a dignity, accompanied with such simplicity and decorum, and all this with a moral so weighty and important, that the pretty trifles of the Pagan fabulists come not any thing near them in genuine worth and excellence.

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B O O K VIII.

P A R T I.

Miracles and Parables, from the Holy Scriptures.

MIRACLES.

THE Miracles of the Old Testament are so interwoven with the history of the Jews that they could not easily be separated. The following, however, is a compendious view of them: Translation of Enoch—Deluge—Confusion of languages—Conception of Sarah—Fire on Sodom—Burning bush—Rod turned into a serpent—Hand leprous—Rivers made blood—Plague of frogs—Dust turned into lice—Swarms of flies—Murrain on the cattle—Boils on man and beast—Hail mingled with fire—Locusts—Darkness to be felt—Death of the first born—Sea divided—Bitter waters of Marah sweetened—Rock gushes out with water—Law given at Sinai with thunder and fire—Quails for 600000 men—Moses fasts 40 days and nights—Manna given for 40 years—Nadab and Abihu burnt with fire—Dathan and Abiram swallowed up—Brazen serpent—Afs speaking—Jordan divided—Sun and moon stand still—Walls of Jericho fall—Gideon's fleece—Powers of Sampson—Meal and oil multiplied—Widow's son raised—No rain for three years—Shunamites son raised—
Wonders

Wonders of Elijah and Elifha—Naaman's leprosy cured—
 Gehazi a leper—185000 Assyrians slain—Sun goes backward
 —Three men in a fiery furnace—Man's hand writing on the
 wall—Daniel in the Lion's den—Jonah and the fish—Jonah
 and the Gourd.

MIRACLES of the NEW TESTAMENT.

The leper cleansed.

AND there came a leper to Jesus, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus moved with compassion put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away; And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Mark I, 40—45.

The centurion's servant.

AND when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham and Isaac
 and

and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou has believed, so be it done unto thee. And his servant was healed in the self same hour.

Matthew 8. 5—13.

Peter's mother in law.

AND when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her; and she arose, and ministered unto them.

Matthew 8. 14—15.

The sea and winds obey our Saviour.

AND when even was come, Jesus saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him, even as he was in the ship. And there were also with him other little ships, and there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow. And they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Mark 4. 35—41.

Legion of devils ejected.

AND they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always night and day he was in the mountains and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, and he cried with a loud voice, and said, What have I to do with thee, Jesus, thou son of the most high

high God? I adjure thee by God, that thou torment me not. For he said unto me, Come out of the man, thou unclean spirit. And he asked him, What is thy name? and he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine: that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. And they that fed the swine fled, and told it in the city and in the country. And they went out to see what it was that was done. And they come to Jesus and see him that was possessed with the devil, and had the legion, sitting and clothed, and in his right mind: and they were afraid. And they that saw it, told them how it befel to him that was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit, Jesus suffered him not, but faith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

Mark 5. 1—20.

Paralytic healed.

AND it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them. And behold, men brought in a bed a man which was taken with the palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man,

Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts? Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy) I say unto thee, Arise, and take up thy couch and go unto thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

Luke 5. 17—26.

Bloody issue healed.

AND a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came, and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.

Mark 5. 25—34.

Jairus' daughter raised.

AND when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying,

My little daughter lieth at the point of death: I pray thee, come, and lay thy hands on her, that she may be healed; and she shall live. And Jesus went with him: and much people followed him, and thronged him. And there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha, cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years, And they were astonished with a great astonishment.

Mark 5. 21—24. 35—42.

Two blind men restored to sight.

AND when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country.

Matthew 9. 27—31.

Withered hand healed.

AND when he was departed thence, he went into their synagogue: and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath

sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

Matthew 12. 9—13.

Deaf man cured.

AND again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

Mark 7. 31—37.

Blind and dumb healed.

AND there was brought unto him one possessed with a devil, blind and dumb: and he healed him, inasmuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation: and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the spirit of God, then the kingdom of God is come unto you. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is

not with me, is against me: and he that gathereth not with me, scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost, shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Matthew 12. 22—37.

Our Saviour feedeth five thousand.

AND when Jesus heard of the death of John, he departed thence by ship into a desert place, apart: and when the people had heard thereof, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages and buy themselves victuals. But Jesus said unto them, They need not depart, give ye them to eat. And they said unto him, We have here but five loaves, and two fishes. He said, bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full. And they that had eaten were about five thousand men, beside women and children.

Matthew 14. 13—21.

Our Saviour walketh on the sea.

AND straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night, Jesus went unto them walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer, it is I; be not afraid. And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid: and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

Matthew 14. 22—33.

Woman of Canaan's daughter cured.

THEN Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Matthew 15. 21—28.

Our Saviour feedeth four thousand.

THEN Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves, and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left, seven baskets full. And they that did eat were four thousand men, beside women and children. *Matthew 15. 32—38.*

Blind man restored.

AND Jesus cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hand upon him, he asked him if he saw ought. And he looked up, and said, I see men, as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

Mark 8. 22—26.

Crooked Woman made straight.

AND as Jesus was teaching in one of the synagogues on the sabbath, behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said, Thou hypocrite,

hypocrite, doth not each one of you on the sabbath loose his ox, or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Luke 13. 16—17.

Our Saviour transfigured.

AND Jesus said unto his disciples, Verily I say unto you, that there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias, with Moses: and they were talking with Jesus. And Peter answered, and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say, for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

Mark 9. 1—9.

Lunatic healed.

AND when Jesus came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit: And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not. He answereth him, and saith, O faithless generation,

generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed, foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, Come out of him, and enter no more into him. And the spirit cried, and rent him fore, and came out of him; and he was as one dead, inasmuch that many said, He is dead. But Jesus took him by the hand, and lifted him up, and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

Mark 9. 14—29.

Money taken from a fish.

AND when Jesus and his disciples were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee.

Matthew 17. 24—27.

Two blind men restored to sight.

AND as they departed from Jericho, a great multitude followed him. And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying,

saying, Have mercy on us, O Lord, thou Son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. And Jesus stood still, and called them, and said, What will ye that I should do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Matthew 20. 29—34.

The Fig-tree cursed.

AND Jesus left them, and went out of the city into Bethany, and he lodged there. Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

Matthew 21. 17—22.

Unclean spirit cast out.

AND Jesus went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do

do obey him. And immediately his fame spread abroad throughout all the region round about Galilee.

Mark 1. 21—28.

The ass and colt.

AND when Jesus and his disciples drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed is he that cometh in the name of the Lord: Hosanna in the highest.

Matthew 21. 1—9.

Buyers and sellers driven out of the temple.

AND Jesus went into the temple of God, and cast out all them that bought and sold in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and the scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David: they were sore displeased, and said unto him? Hearst thou what these say? And Jesus saith unto them, Yea: have ye never read, out of the mouth of babes and sucklings thou hast perfected praise?

Matthew 21. 12—16.

Miraculous

Miraculous draught of fishes.

AND it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennefaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord! For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

*Luke 5. 1—11.**Widow's son raised.*

AND it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

*Luke 7. 11—17.**Droopy*

Dropsy healed.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And behold there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things.

*Luke 14. 1—6.**Ten lepers cleansed.*

AND it came to pass as he went to Jerusalem that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks. And he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith made thee whole.

*Luke 17. 11—19.**Water made wine.*

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, they have no wine. Jesus saith unto her, woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he

he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom, and saith unto him, every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

John 2:1-11.

Nobleman's son healed.

AND there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed and his whole house.

John 4. 46-53.

Man afflicted 38 years healed.

AFTER this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep-market a pool, which is called in the Hebrew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a longtime in that case, he saith unto him, Wilt thou

be

be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath-day; it is not lawful for thee to carry thy bed. He answered them, he that made me whole, the same said unto me, take up thy bed and walk. Then asked they him, What man is that which said unto thee, take up thy bed and walk? And he that was healed, wist not who it was, for Jesus had conveyed himself away, a multitude being in that place. Afterwards Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus which had made him whole. *John 5. 1—15.*

Man born blind healed.

AND as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he, that sat and begged? Some said, This is he: others said, he is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath-

sabbath-day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight: He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, is this your son, who ye say was born blind? How then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner, or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe

believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him, heard these words, and said unto him, Are we blind also? Jesus said unto them, if ye were blind, Ye should have no sin: but now ye say, We see; therefore your sin remaineth.

John 9th chapter.

Lazarus raised.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? if any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth, but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit, Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent you may believe: nevertheless, let us go unto him. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that

that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister, secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord come and see. Jesus wept. Then said the Jews, Behold, how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead

came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation: and not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. And the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him. *John 11. 1-57.*

Lange draught of fishes.

AFTER these things, Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself: there were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: But the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him,

him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fishers coat unto him (for he was naked) and did cast himself into the sea. And the other disciples came in a little ship, for they were not far from land, (but as it were two hundred cubits) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish, which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

John 21. 1—14.

Various other Miracles.

AND Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Matthew 4. 23, 24, 25, and John 21. 25.

Apostles speak divers languages.

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came

came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which spake, Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. *Acts 2. 1—11.*

Peter and John restore a lame man.

NOW Peter and John went up together into the temple, at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple. Who seeing Peter and John about to go into the temple, asked an alms. And Peter fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have, give I thee: in the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle-bones received strength. And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. *Acts 3. 1—11.*

Death of Ananias and Sapphira.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words, fell down and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things.

Acts 5. 1—11.

The apostles released from prison.

AND by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by, might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. Then the high priest rose up, and all they that were with him; which is the sect of the Sadducees; and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the

angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people, all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. Now when the high-priest, and the captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we straitly command you, that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

Acts 5. 12—32.

Eneas healed of the palsy.

AND it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda, and Saron, saw him, and turned to the Lord.

Acts 9. 32—35.

Tabitha

Tabitha raised from the dead.

NOW there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did. And it came to pass in those days, that she was sick and died; whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeling down, and prayed; and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, he presented her alive. And it was known throughout all Joppa; and many believed in the Lord.

Acts 9. 39—42.

Saint Peter delivered by an angel.

NOW about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision

vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Acts 12. 1—11.

Paul healeth a cripple.

AND there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul spake: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The Gods are come down to us in the likeness of men. And they called Barnabas, Jupiter: and Paul, Mercurius, because he was the chief speaker.

Acts 14. 8—12.

Paul casteth out a spirit of divination.

AND on the sabbath we went out of the city, by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said

to

to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

Acts 16. 13—18.

Paul and Silas delivered from prison.

AND when Paul and Silas were in prison at midnight they prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? and they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway. And when they had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. And when it was day, the magistrates sent the serjeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them and departed.

Acts 16. 25—40.

Eutychus raised from the dead.

AND we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where

where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. *Acts 20. 6—12.*

Paul delivered from the viper.

AND when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt, this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

Acts 28. 1—6.

Publius' father healed of a fever and bloody flux.

IN the same quarters were possessions of the chief man of the island, whose name was Publius; who received us and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island came, and were healed:

healed: who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. *Acts 18. 7—10.*

P A R A B L E S.

Jotham's parable.

THE trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they Honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

Judges 9. 8—15.

Nathan's parable.

AND the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men, in one city; the one rich and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing save one little ewe-lamb, which he had bought and nourished up; and it grew up together with him, and with his children: it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the

the man that hath done this thing shall surely die; and he shall restore the lamb four-fold, because he did this thing, and because he had no pity.

2 Samuel 12. 1—6.

Parable of the useless vine.

AND the word of the Lord came unto me, saying, Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned: is it meet for any work? Behold, when it was whole it was meet for no work: how much less shall it be meet yet for any work when the fire hath devoured it, and it is burned? Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them: they shall go out from one fire, and another fire shall devour them: and ye shall know that I am the Lord, when I set my face against them. And I will make the land desolate, because they have committed a trespass, saith the Lord God.

Ezekiel 15th chapter.

Parable of the wretched infant.

AGAIN the word of the Lord came unto me, saying, Son of man, cause Jerusalem to know her abominations, and say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee; to have compassion upon thee: but thou wast cast out in the open field to the lothing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and
looked

looked upon thee, behold thy time was the time of love : and I spread my skirt over thee, and covered thy nakedness : yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water ; yea I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver ; and thy raiment was of fine linen, and silk, and brodered work ; thou didst eat fine flour, and honey, and oil ; and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty : for it was perfect through my comeliness which I had put upon thee, saith the Lord God. But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by ; his it was. And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon : the like things shall not come, neither shall it be so. Thou hast also taken thy fair jewels of my gold, and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them, and tookest thy brodered garments, and coveredst them, and thou hast set mine oil and mine incense before them. My meat also which I gave thee, fine flour, and oil and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour ; and thus it was, saith the Lord God. Moreover, thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredom a small matter, that thou hast slain my children, and delivered them to cause them to pass through the fire for them ? And in all thine abominations, and thy whoredoms thou hast not remembered the days of thy youth when thou wast naked and bare, and wast polluted in thy blood. And it came to pass after all thy wickedness, (Woe, woe unto thee ! saith the Lord God ;) that thou hast also built unto thee an eminent place, and hast made thee an high place in every street. Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed

passed by, and multiplied thy whoredoms. Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger. Behold therefore, I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way. Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied. Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea, and yet thou wast not satisfied herewith. How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman; in that thou buildest thine eminent place in the head of every way, and makest thine high place in every street: and hast not been as an harlot, in that thou scornest hire; but as a wife that committeth adultery, which taketh strangers instead of her husband! They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom. And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary. Wherefore, O harlot, hear the word of the Lord. Thus saith the Lord God, Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children which thou didst give unto them; behold therefore, I will gather all thy lovers with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot,

harlot, and thou also shalt give no hire any more. So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. Because thou hast not remembered the days of thy youth, but hast fretted me in all these things: behold therefore, I also will recompense thy way upon thine head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations. Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter. Thou art thy mother's daughter, that lotheth her husband and her children; and thou art the sister of thy sisters, which lothed their husbands and their children: your mother was an Hittite, and your father an Amorite. And thine elder sister is Samaria, she and her daughters that dwell at thy left hand; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations: but as if that were a very little thing, thou wast corrupted more than they in all thy ways. As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, Pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride: before thy wickedness was discovered,

discovered,

discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about. Thou hast borne thy lewdness and thine abomination, saith the Lord. For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters: but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God. *Ezekiel 16th chapter.*

Parable of the two eagles, the vine, and cedar.

AND the word of the Lord came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel; and say, Thus saith the Lord God; A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffick, he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. And it grew and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. Say thou, Thus saith the Lord God, Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power, or many people to pluck it up by the roots thereof.

thereof. Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew. Moreover, the word of the Lord came unto me, saying, Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; and hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land: that the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses, and much people: shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons. Seeing he despised the oath, by breaking the covenant (when lo, he had given his hand) and hath done all these things, he shall not escape. Therefore thus saith the Lord God, As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me. And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered towards all winds: and ye shall know that I the Lord have spoken it. Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it, I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent. In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing, in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken, and have done it. *Ezekiel 17th chap.*

Parable of the lion's whelp.

MOREOVER, take thou up a lamentation for the princes of Israel, and say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions. And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men. The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt. Now when she saw that she had waited and her hope was lost, then she took another of her whelps, and made him a young lion. And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men. And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof by the noise of his roaring. Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel. *Ezekiel 19. 1—9.*

Parable of the wasted vine.

THY mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters. And she had strong rods for the sceptres of them that bear rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. And now she is planted in the wilderness, in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, so that he hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.

Ezekiel 19. 10—14.

Parable of Aholah and Aholibah.

THE word of the Lord came again unto me, saying, Son of man, there were two women, the daughters of one mother:

mother: and they committed whoredoms in Egypt, they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names: Samaria is Aholah; and Jerusalem Aholibah. And Aholah played the harlot when she was mine, and she doted on her lovers, on the Assyrians her neighbours, which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself. Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her. And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms. She doted upon the Assyrians her neighbours, captains and rulers, clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. Then I saw that she was defiled, that they took both one way, and that she increased her whoredoms: for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea the land of their nativity: and as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them. So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister, yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. For she doted upon their paramours, whose flesh is as the flesh of asses, and

whose issue is like the issue of horses. Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth. Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side: the Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them; all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses. And they shall come against thee with chariots, waggons, and wheels, and with an assembly of people, which shall set against thee buckler and shield, and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments. And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword; they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. They shall also strip thee out of thy clothes, and take away thy fair jewels. Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. For thus saith the Lord God, Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated: and they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms. I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols. Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. Thus saith the Lord God, Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision: it containeth much. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God. Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms. The Lord said moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

abominations; that they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire to devour them. Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house. And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, and satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil. And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads. Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them? Yet they went in unto her as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah the lewd women. And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands. For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled. And the company shall stone them with stones, and dispatch them with their swords: they shall slay their sons and their daughters, and burn up their houses with fire. Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; and ye shall know that I am the Lord God.

Ezekiel 23d chapter.

Parable of the boiling pot.

AGAIN in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying, Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against

Jerusalem this same day: and utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set it on, and also pour water into it: gather the pieces thereof into it, even every good piece, the thigh, and the shoulder: fill it with the choice bones. Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seeth the bones of it therein. Wherefore thus saith the Lord God; Woe to the bloody city! to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece: let no lot fall upon it: for her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust; that it might cause fury to come up to take vengeance, I have set her blood upon the top of a rock; that it should not be covered. Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. Then set it empty upon the coals thereof, that the bras of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed. She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire. In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more till I have caused my fury to rest upon thee. I the Lord have spoken it: it shall come to pass, and I will do it: I will not go back neither will I spare, neither will I repent. According to thy ways, and according to thy doings, shall they judge thee, saith the Lord God. *Ezekiel 24. 1—14.*

Parable of the cedar in Lebanon.

AND it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness? Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore

Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chefnut trees were not like his branches: nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him. Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him; I have driven him out for his wickedness. And strangers, the terrible of the nations have cut him off, and have left him: upon the mountains, and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: to the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth in the midst of the children of men with them that go down to the pit. Thus saith the Lord God; In the day when he went down to the grave, I caused a mourning, I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him: and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descended into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water shall be comforted in the nether parts of the earth. They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen. To whom art thou thus like in glory and
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in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh, and all his multitude, saith the Lord God.

Ezekiel 31st chapter.

Parable of the sower.

BEHOLD, a sower went forth to sow; and when he sowed, some seeds fell by the way side; and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up and choked them: but other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold.

When any one heareth the word of the kingdom, and understandeth it not: then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns, is he that heareth the word: and the cares of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit; and bringeth forth, some an hundred fold, some sixty, some thirty. *Matthew 13. 3—8 & 19—23.*

Parable of the tares.

THE kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in

in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles, to burn them: but gather the wheat into my barn.

He that soweth the good seed is the Son of man: the field is the world: the good seed are the children of the kingdom: but the tares are the children of the wicked one: the enemy that sowed them is the devil: the harvest is the end of the world: and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. *Matthew 13. 24—30 and 37—43.*

Parable of the mustard seed.

THE kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree; so that the birds of the air come and lodge in the branches thereof.

Matthew 13. 31 and 32.

Parable of the leaven.

THE kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Matthew 13. 33.

Parable of the treasure.

THE kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.

Matthew 13. 44.

Parable of the merchant.

THE kingdom of heaven is like unto a merchant-man, seeking goodly pearls: who when he had found one pearl of great price, went and sold all that he had, and bought it.

Matthew 13. 45 and 46.

Parable of the net.

THE kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just; and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Matthew 13. 47—50.

Parable of the labourers in the vineyard.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour, he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said,

said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

Matthew 20. 1—16.

Parable of the two sons.

A CERTAIN man had two sons, and he came to the first, and said, Son, go work to-day in my vineyard. And he answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir, and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him. And ye, when ye had seen it, repented not afterward, that ye might believe him.

Matthew 21. 28—32.

Parable of the householder.

THERE was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which will render him the fruits in their seasons.

seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Matthew 21. 33—44.

Parable of the king's son.

THE kingdom of Heaven is like unto a certain king which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandize: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Matthew 22. 2—14.

Parable of the ten virgins.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came: and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Matthew 25. 1—13.

Parable of the talents.

FOR the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one, to every one according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. After a long time, the lord of those servants cometh, and reckoneth with them. And so he that had received five talents, came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he
which

which had received the one talent, came, and said, Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not sowed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not sowed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Matthew 25. 14—30.

Parable of the last judgment.

WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels; for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and

in

in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

Matthew 25. 31—46.

Parable of the good Samaritan.

AND behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Luke 10. 25—37.

Parable of the great supper.

A CERTAIN man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden

bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly, into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper. *Luke 14. 16—24.*

Parables of the lost sheep and pieces of money.

WHAT man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth. *Luke 15. 4—10.*

Parable of the prodigal son.

A CERTAIN man had two sons: and the younger of them said to his Father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and

and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it: and let us eat and be merry. For this my son was dead, and is alive again: he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing: and he called one of the servants, and asked what these things meant? And he said unto him, Thy brother is come: and thy father hath killed the fatted calf, because he hath received him safe and found. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad: for this thy brother was dead and is alive again; and was lost and is found. *Luke 15. 11—32.*

Parable of the unjust steward.

THERE was a certain rich man which had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? and he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? and he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters; for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Luke 16. 1—13.

Parable of Dives and Lazarus.

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and
feeth

seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot: neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren: that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Luke 16. 19—31.

Parable of the importunate friend.

WHICH of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth: and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he will ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy spirit to them that ask him?

Luke 11. 5—13.

Parable of the importunate widow.

THERE was in a city a judge which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you, That he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth? *Luke 18. 2—8.*

Parable of the Pharisee and publican.

TWO men went up into the temple to pray: the one a Pharisee, and the other a publican: the Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

*Luke 18. 10—14.**Parable of the ten pounds.*

A CERTAIN nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities. And the second

second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow. Wherefore then gavest not thou my money into the bank, that at my coming I might have required my own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. And they said unto him, Lord, he hath ten pounds. For I say unto you, That unto every one which hath shall be given, and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. *Luke 19. 12—27.*

Parable of the king and his servants.

THEN came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him,

said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Matthew 18. 21—35.

Parable of the foolish rich man.

AND one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods: and I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then, whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

Luke 12. 13—21.

Parable of the barren fig-tree.

A CERTAIN man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.

Luke 13. 6—9.

PART

PART II.

Miracles and Parables from the ancient Heathen.

MIRACLES.

HOMER, in the 19 book of his Iliad, introduces Achilles addressing the horses which drew his chariot in the war of Troy, and one of them making answer in the following words, as translated by Mr. Pope :

Xanthus and Balius! of Podarges' strain,
(Unless ye boast that heav'nly race in vain)
Be swift, be mindful of the load ye bear,
And learn to make your master more your care :
Thro' falling squadrons bear my slaught'ring sword,
Nor, as ye left Patroclus, leave your Lord.

The gen'rous Xanthus, as the words he said,
Seem'd sensible of woe, and droop'd his head :
Trembling he stood before the golden wain,
And bow'd to dust the honours of his mane,
When, strange to tell! (so Juno will'd) he broke
Eternal silence, and portentous spoke.
Achilles! yes! this day at least we bear
Thy rage in safety thro' the files of war:
But come it will, the fatal time must come,
Nor ours the fault, but God decrees thy doom.
Not thro' our crime, or slowness in the course,
Fell thy Patroclus, but by heav'nly force;
The bright far-shooting god who gilds the day,
(Confest we saw him) tore his arms away.
No—could our swiftness o'er the winds prevail,
Or beat the pinions of the western gale,
All were in vain—the Fates thy death demand,
Due to a mortal and immortal hand.

Then ceas'd for ever, by the Furies ty'd,
His fate-full voice. Th' intrepid chief reply'd
With unabated rage—So let it be!
Portents and prodigies are lost on me.
I know my fates: to die, to see no more
My much-lov'd parents, and my native shore—
Enough—when heav'n ordains, I sink in night;
Now perish Troy! he said, and rush'd to fight.

LIVY, the celebrated Roman historian, abounds with Prodigies. Take the following, in his own words, as a specimen. The rest are equally nugatory :

Priusquam consul prætoresque in provincias profiscerentur, supplicatio fuit prodigiorum causa. Capram sex hædos uno fætu edidisse, ex Piceno nunciatum est : et Aretii puerum natum unimanum : Amiterni terra pluuisse : Formiis portam murumque de cælo tacta : et, quod maximè terrebat, confulis Cn. Domitii bovem locutum : ROMA, CAVE TIBI. Cæterorum prodigiorum causa supplicatum est : bovem cum cura fervari aliqui aruspices jusserunt. Tiberis infestiore, quam priore impetu illatus urbi, duos pontes, ædificia multa, maximè circa portam Flumentanam, evertit. Saxum ingens, five imbris, five motu terræ levioze, quam ut alioqui sentiretur, labefactatum, in vicum jugarium ex Capitolio proci-dit, et multos oppressit. In agris passim inundatis pecua ablata ; villarum strages facta est.

Book 35.

PARABLES.

Choice of Hercules.

WHEN Hercules had arrived at that part of his youth, in which young men commonly chuse for themselves, and shew, by the result of their choice, whether they will, through the succeeding stages of their lives, enter into and walk in the path of virtue or that of vice, he went out into a solitary place, fit for contemplation, there to consider with himself, which of those two paths he should pursue.

As he was sitting there in suspense, he saw two women of a larger stature than ordinary, approaching towards him. One of them had a genteel and amiable aspect ; her beauty was natural and easy, her person and shape clean and handsome, her eyes cast towards the ground with an agreeable reserve, her motion and behaviour full of modesty, and her raiment white as snow. The other wanted all the native beauty and proportion of the former : her person was swelled, by luxury and ease, to a size quite disproportioned and uncomely :—she had painted her complexion, that it might seem fairer and more ruddy, than it really was ; and endeavoured to appear more graceful than ordinary in her mien, by a mixture of affectation in all her gestures. Her eyes were full of confidence ; and her dress transparent, that the conceited beauty of her person might appear through it to advantage :—she cast her eyes frequently upon herself, then turned

turned them on those that were present, to see whether any one regarded her, and now and then looked on the figure she made in her own shadow.

As they drew nearer, the former continued the same composed pace, while the latter, striving to get before her, ran up to Hercules; and addressed herself to him in the following manner.

I perceive, my dear Hercules, you are in doubt which path in life you should pursue. If then you will be my friend, and follow me, I will lead you to a path the most easy and most delightful, wherein you shall taste all the sweets of life, and live exempt from every trouble. You shall neither be concerned in war, nor in the affairs of the world; but shall only consider how to gratify all your senses:—your taste, with the finest dainties, and most delicious drink; your sight, with the most agreeable objects; your scent, with the richest perfumes, and fragrancy of odours; how you may enjoy the embraces of the fair; repose on the softest beds;—render your slumbers sweet and easy:—and by what means enjoy, without even the smallest care, all those glorious and mighty blessings.

And, for fear you suspect that the sources, whence you are to derive those invaluable blessings, might at some time or other fail, and that you might, of course, be obliged to acquire them, at the expence of your mind, and the united labour and fatigue of your body; I before-hand assure you, that you shall freely enjoy all from the industry of others, undergo neither hardship nor drudgery, but have every thing at your command, that can afford you any pleasure or advantage.

Hercules, hearing the lady make him such offers, desired to know her name; to which she answered, My friends, and those who are well acquainted with me, and whom I have conducted, call me Happiness; but my enemies, and those who would injure my reputation, have given me the name of Pleasure.

In the mean time, the other lady approached, and in her turn accosted him in this manner: I also am come to you, Hercules, to offer my assistance; I who am well acquainted with your divine extraction, and have observed the excellence of your nature, even from your childhood; from which I have reason to hope, that, if you would follow the path that leadeth to my residence, you will undertake the greatest enterprizes, and atchieve the most glorious actions, and that I shall thereby become more honourable and illustrious among mortals. But before I invite you into my society

society and friendship, I will be open and sincere with you, and must lay down this as an established truth, That there is nothing truly valuable which can be purchased without pains and labour. The Gods have set a price upon every real and noble pleasure. If you would gain the favour of the Deity, you must be at the pains of worshipping him; if you would be beloved by your friends, you must study to oblige them; if you would be honoured by any city, you must be of service to it; and if you would be admired by all Greece, on account of your probity and valour, you must exert yourself to do her some eminent service.—If you would render your fields fruitful, and fill your barns with corn, you must labour to cultivate the soil accordingly: would you grow rich by your herds? a proper care must be taken of them: would you extend your dominions by arms, and be rendered capable of setting at liberty your captive friends, and bringing your enemies to subjection? you must not only learn of those that are experienced in the art of war, but exercise yourself also in the use of military affairs: and if you would excel in the strength of your body, you must keep your body in due subjection to your mind, and exercise it with labour and pains.

Here Pleasure broke in upon her discourse. Do you see, my dear Hercules, through what long and difficult ways this woman would lead you to her promised delights? Follow me, and I will shew you a much shorter and more easy way to happiness.

Alas! replied the Goddess of Virtue, whose visage glowed with a passion, made up of scorn and pity, what happiness can you bestow? or what pleasure can you taste, who would never do any thing to acquire it? You who will take your fill of all pleasures, before you feel an appetite for any; you eat before you are hungry, you drink before you are a-thirst; and, that you may please your taste, must have the finest artists to prepare your viands; the richest wines, that you may drink with pleasure; and to give your wine the finer taste, you search every place for ice and snow, luxuriously to cool it in the heat of summer. Then, to make your slumbers uninterrupted, you must have the softest down and the easiest couches; and a gentle ascent of steps, to save you from any the least disturbance in mounting up to them. And all little enough, heaven knows! for you have not prepared yourself for sleep by any thing you have done; but seek after it, only because you have nothing to do. It is the same in the enjoyments of love; in which you

you rather force, than follow, your inclinations; and are obliged to use arts, and even to pervert nature, to keep your passions alive. Thus is it, that you instruct your followers; kept awake for the greatest part of the night, by debaucheries; and consuming, in drowsiness, all the most useful part of the day.—Though immortal, you are an outcast from the Gods, and despised by good men. Never have you heard that most agreeable of all sounds, your own praise; nor ever have you beheld the most pleasing of all objects, any good work of your own hands. Who would ever give any credit to any thing that you say? Who would assist you in your necessity? or what man of sense would ever venture to be of your mad parties. Such as do follow you, are robbed of their strength, when they are young; void of wisdom when they grow old. In their youth they are bred up in indolence, and all manner of delicacy; and pass their old age with difficulties and distress: full of shame for what they have done, and oppressed with the burden of what they are to do; squanderers of pleasures, in their youth; and hoarders up of afflictions, for their old age.

On the contrary, my conversation is with the Gods, and with good men: and there is nothing excellent performed by either, without my influence. I am respected above all things, by the Gods, and by the best of mortals; and it is just I should. I am an agreeable companion to the artisan; a faithful security to masters of families; a kind assistant to servants; * * * * *; an useful associate in the arts of peace; a faithful ally in the labours of war; and the best uniter of all friendships.

My votaries too enjoy a pleasure in every thing they either eat or drink, even without having laboured for it; because they wait for the demand of their appetites. Their sleep is sweeter than that of the indolent and unactive; and they are neither overburdened with it, when they awake; nor do they, for the sake of it, omit the necessary duties of life. My young men have the pleasure of being praised by those who are in years; and those who are in years, of being honoured by those who are young. They look back with comfort on their past actions, and delight themselves in their present employments. By my means they are favoured by the Gods, beloved by their friends, and honoured by their country: and when the appointed period of their lives is come, they are not lost in a dishonourable oblivion,
but

but live and flourish in the praises of mankind, even to the latest posterity.

Thus, my dear Hercules! who are descended of divine ancestors! you may acquire, by virtuous toil and industry, this most desirable state of perfect happiness.

The Memorable Things of Socrates.

The Table of Cebes.

AS we were walking in the temple of Saturn, and observing several of the presents dedicated to that God, we were particularly struck with a picture hung up before one of the chapels. Both the manner and the subject of it seemed to be foreign, so that we were at a loss to know either whence or what it was. What it represented was neither a city nor a camp; but an inclosure, containing two other inclosures, the one larger, and the other less. To the outer inclosure there was a portal, with a great number of persons standing before it, and several females within; and an aged man standing by the portal, in the attitude of giving directions to those who were going in.

After we had been debating among ourselves for some time what all these things should mean, an elderly person, who happened to be by, addressed himself to us in the following manner.

Old Citizen. As you are strangers, it is no wonder that you should be at a loss to find out the meaning of this picture, since several of the natives of this city themselves know not the true intent of it: and indeed it was not placed here by any of our citizens, but by a stranger who visited these parts several years ago. He was a very sensible man and a great philosopher, and, both in his conversation and practice, seemed to approach nearer to the doctrines of Pythagoras and Parmenides than to any other of our sects. It was he who built this temple, and dedicated this picture in it to Saturn.

Stranger. Have you then seen the very person who gave it? and was you acquainted with him?

O. C. Yes, I was both well acquainted with him, and admired him very much; for, though he was very young, his conversation was full of wisdom; and among other things, I have often heard him explaining the subject of the picture before us.

S. I entreat

S. I entreat you, if it will not be too troublesome, to acquaint us with his explanation of it; for 'tis what we are all longing to know.

O. C. That will be rather a pleasure than any trouble to me; but I ought to warn you of one thing before I begin, which is this, that the hearing it is attended with some danger.

S. What danger can there be in that?

O. C. It is no less than this, that, if you observe and follow the lesson it gives you, it will make you wise and happy; but, if you neglect it, you will be most miserable and wretched all your days. So that the explaining of this is not unlike the riddle said to have been proposed to people by the Sphynx, which if the hearer understood he was saved; but if not, he was to be destroyed. It is much the same in the present case; for ignorance is full as dangerous in life as the Sphynx was supposed to be in the fable. Now the picture before us includes all the doctrine of what is good in life, what is bad, and what indifferent; so that, if you should take it wrong, you will be destroyed by it, not indeed all at once, as the people were by that monster, but by little and little, through all the residue of your life, as those are who are given up to be put to death by slow tortures. On the contrary, if you understand it aright, then will your ignorance be destroyed, and you will be saved, and become happy and blest for all the rest of your days. Do you, therefore, attend carefully to what I shall say to you, and observe it as you ought.

S. O heavens! how have you encreased our longing to hear what may be of such very great importance to us!

O. C. It is certainly of the greatest that can be.

S. Explain it then to us immediately, we beseech you: and be assured we will listen to you with all the care and attention that a matter which concerns us so greatly must demand.

O. C. You see this grand inclosure. All this circuit is the circuit of human life, and that great number of people standing before the portal are those who are to enter into life. This aged person, who stands by the entrance holding a paper in one of his hands, and pointing with the other, is the Genius who directs all that are going in, what they should do after they are entered into life, and shews them which way they ought to take in order to be happy in it.

S. And which is the way that he shews them? where is it?

O. C. Do

O. C. Do you see that seat on the other side before the portal, and the woman sitting on it with the cup in her hand; she who is so finely dressed out, and makes so plausible an appearance?

S. I see her; and pray who is she?

O. C. She is Deceit, the misleader of man.

S. And what does she do there?

O. C. As they are entering into life, she offers them to drink of her cup.

S. And what does her cup contain?

O. C. Ignorance and error, of which when they have drunk, they enter into life.

S. And do all drink of this cup?

O. C. All drink of it, but some more, and some less. A little farther, within the portal, don't you see a company of loose women, with a great deal of variety both in their dress and airs?

S. I see them.

O. C. Those are the Opinions, Desires, and Pleasures, who, as the multitude enter, fly to them, embrace each of them with great earnestness, and then lead them away with them.

S. And whither do they lead them?

O. C. Some to the way of safety; and others to perdition through their folly.

S. Ah, why did they drink of that liquor before they came in?

O. C. All of them alike tell those whom they are embracing, that they will lead them to what is best, and will make their lives quite happy: whilst the comers, blinded with the large draughts they have taken from the cup of Deceit, are incapable of distinguishing which is the true way in life; and wander about inconsiderately, here and there, as you see they do. You may observe too, that they who have been in some time go about just as these direct them.

S. They do so; but pray who is that woman who seems to be both blind and mad, and who stands on that round stone there?

O. C. That is Fortune; and she is really not only mad and blind, but deaf too.

S. What can her business be?

O. C. She flies about every where, and snatches what he has from one, to give it to another, and then takes it away again from him, to give it to a third; without any manner of
of

of meaning, or any degree of certainty: which latter is very aptly signified by her figure here.

S. How so?

O. C. By her standing on that round stone, which shews that there is no stability or security in her favours; as all who trust to her find, by some great and unexpected fall.

S. And what does all that company about her want of her? And how are they called?

O. C. They are called the Inconsiderates, and are begging for some of those things which she flings about her.

S. And why do they appear with such a diversity of passions? Some of them as over-joyed, and others as very much distressed?

O. C. They who smile and rejoice are such as have received something from her hand; and these call her by the title of Good Fortune: and such as weep and mourn are they from whom she has resumed what she had before given them; and these call her Bad Fortune.

S. And what is it she gives, that should make the former rejoice so much on the receiving it, and the latter lament so much at the loss of it?

O. C. All those things which the greatest part of mankind think good, such as wealth, and glory, and nobility, and offspring, and dignities, and crowns, and all such sort of things.

S. And are not these really good things?

O. C. As to that we may talk more at large another time; but at present, if you please, let us stick to our picture. You see then, after entering this portal, there is another inclosure, on a raised ground, and several women standing before it, dressed out too much like ladies of pleasure.

S. They are so.

O. C. Of these, this is Intemperance; that Luxury; this is Avarice; and that other Flattery.

S. And what do they stand there for?

O. C. They are waiting for those who have received any thing from Fortune; and as they meet with them, they embrace them with the greatest fondness, attach themselves to them, do every thing they can to please them, and beg them to stay with them; promise them to render their whole lives delightful, easy, and free from all manner of care and trouble. Now whoever is carried away by them to voluptuousness, will find their company agreeable to him at first, whilst they are fondling and tickling his passions; but it is
soon

soon quite otherwise ; for when he recovers his senses, he perceives, that he did not enjoy them, but was enjoyed by them ; and that they prey upon him and destroy him. And when he has, by their means, consumed all that he had received from Fortune, then he is obliged to become their slave, and to bear all the insults they are pleased to impose upon him, to yield to all the most scandalous practices, and in the end to commit all sorts of villanies for their sakes ; such as betraying, defrauding, robbing, sacrilege, perjury, and the like ; and when all these fail him, then is he given up to punishment.

S. And where is she?

O. C. Don't you see there, a little beyond those women, a narrow dark cavern, with a small sort of door to it, and some miserable women that appear within, clad only with filth and rags?

S. I see them.

O. C. She who holds up the scourge in her hand is Punishment ; this, with her head sunk almost down to her knees is Sorrow ; and that other tearing her hair is Anguish of Mind.

S. And pray who is that meagre figure of a man without any cloaths on, just by them ; and that lean woman, that resembles him so much in her make and face?

O. C. Those are Repining and his sister Despair. To all these is the wretch I was speaking of delivered up, and lives with them in torments, till finally he is cast into the house of Misery, where he passes the remainder of his days in all kinds of wretchedness, unless, by chance, Repentance should fall in his way.

S. What happens then?

O. C. If Repentance should chance to meet with him, she will take him out of the evil situation he was in, and will place a different Opinion and Desire before him ; one of those which lead to True Science, and the other, which leads to Science, falsely so called.

S. And what then?

O. C. If he embraces that which leads to True Science, he is renewed and saved, and becomes a happy man for all his days ; but if the other, he is bewildered again by False Science.

S. Good heaven ! what a new danger do you tell me of ! And pray which is False Science?

O. C. Do you see that second inclosure?

S. Very plainly.

O. C. And

O. C. And don't you see a woman standing without the inclosure, just by the entrance into it, of a very striking appearance, and very well dressed?

S. As plainly.

O. C. That is she whom the multitude and all the unthinking part of mankind call by the name of Science, though she is really False Science. Now those who are saved out of the house of Misery call in here, in their passage to True Science.

S. Is there then no other way to True Science but this?

O. C. Yes there is.

S. And pray who are those men that are walking to and fro within the inclosure?

O. C. Those who have attached themselves to False Science, mistaking her for the True.

S. And what are they?

O. C. Some of them are poets, some rhetoricians, some logicians, some students in music, arithmetic, and geometry; pleaurists, peripatetics, critics, and several others of the same rank.

S. And who are those women, who seem so busy among them, and are so like Intemperance and her companions, in the first inclosure?

O. C. They are the very same.

S. Are they then admitted into this second inclosure?

O. C. Yes indeed; but not so readily or frequently as in the first.

S. And are the Opinions too admitted?

O. C. Undoubtedly; for the persons who belong to this inclosure have not yet got rid of the draught which they took out of the cup of Deceit.

S. What, then Ignorance remains still with them?

O. C. That it does, and Folly too; nor can they get rid of the Opinions, nor all the rest of this vile train, till they quit False Science, and get into the way of the True; till they drink of her purifying liquor, and wash away all the dregs of the evils that remain in them, which that, and that only, is capable of doing. Such therefore as fix their abode with False Science will never be delivered, nor can all their studies clear them from any one of those evils.

S. Which then is the way to True Science?

O. C. Do you see that place on high there, that looks as if it were uninhabited?

S. I do.

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O. C. And

O. C. And do you discern a little opening between the rocks, and a small track leading to it, which is scarce beaten, and very few people walking in it, as it is all rough, and stony, and difficult?

S. I discern it very plainly.

O. C. And don't you see a high cliff on the hill, almost inaccessible, and with several precipices about it?

S. I see it.

O. C. That is the way which leads to True Science.

S. It is frightful only to look upon it.

O. C. And up above that cliff don't you see a large rising rock, all surrounded with precipices?

S. I see it.

O. C. Then you see also the two women that stand upon it, with so much firmness and beauty in their make, and how earnestly they extend their hands.

S. I do so, and pray who are they?

O. C. Those are two sisters, and are called Temperance and Perseverance.

S. And why do they extend their hands so earnestly?

O. C. They are encouraging those who are arrived at that rock, and calling out to them to be of good heart, and not to despond, because they have but a little more to suffer, and then will find the road all easy and pleasant before them.

S. But how can they ever get up upon that rock itself? for I don't see any the least path to ascend it by.

O. C. The two sisters descend to meet them, and help them up. Then they order them to rest a little, inspire them with new strength and resolution, and promise to conduct them to True Science; point out the way to them, and make them to observe how even, and easy, and charming it is; and how free from all manner of difficulty or danger, as you see it represented here.

S. How well does it answer the description!

O. C. You see, before that grove, the ground that extends itself into a beautiful meadow, with such a lively light over it.

S. Very plainly.

O. C. Then you see the third inclosure in the midst of that meadow, and a portal to it.

S. I do so; and pray what do you call this place?

O. C. The habitation of the blest; for here it is that Happiness and all the virtues dwell.

S. What a charming place have they to dwell in!

O. C. And

O. C. And do you observe the lady near the portal, with so beautiful and steady a look; of a middle age, or rather a little past it, and dressed in a long plain robe, without any the least affectation of ornaments? She is standing there, not on a round stone, but a square stone, firmly fixed on the ground; and by her are two other women, who look as if they were her daughters.

S. They do so.

O. C. Of these, she in the midst is Science, and the other two are Truth and Persuasion.

S. And why does Science stand on that square stone?

O. C. To signify, that her ways are ways of certainty, and that the presents which she gives to those that arrive to her are firm and lasting.

S. And what is that she gives to them?

O. C. Strength and tranquillity of mind, arising from a full assurance that they shall never undergo any evil again in their whole lives.

S. O heavens, how desirable are her presents! But why does she stand thus without the inclosure?

O. C. To receive those that arrive thither, and give them to drink of her purifying liquor, and to conduct them into the presence of the Virtues within, when they are thoroughly cleansed by it.

S. I don't rightly understand what you mean by this cleansing?

O. C. I will make that clear to you. Suppose any friend of yours was afflicted with some dangerous fit of illness; if he goes to some knowing physician, and takes what he prescribes in order to root out the causes of his disease, he may be restored to a perfect state of health; but if he refuses to take what is ordered him, his physician will give him up, and leave him to be destroyed by his distemper.

S. That is clear enough.

O. C. In the very same manner, when any one comes to Science, she takes him under her care, and gives him a draught of her cup to cleanse him, and drive out all the noxious things that are in him.

S. And what are those noxious things?

O. C. The error and ignorance that he drank out of the cup of Deceit; and his arrogance, and lust, and intemperance, and anger, and covetousness; in short, all the evil impressions and habits that he had contracted in his passage through the first inclosure.

S. And when she has cleansed him from all these, whither does she send him?

O. C. In, through that portal, to Knowledge and the other Virtues.

S. And where are they?

O. C. Don't you see, within the portal, a select company of ladies, of singular beauty and decency both in their look and dress; and, in a word, with every thing handsome, and thing affected about them?

S. I see them, and should be glad to know their names.

O. C. That at the head of them is Knowledge, and the rest are all her sisters; Fortitude, Justice, Honesty, Prudence, Decency, Freedom, Temperance, and Clemency.

S. What beauties they are! And what a longing desire do they inspire one with to enjoy their companies!

O. C. That you may do, if you are wise enough to follow the way that I have shewn you.

S. That will I strive to do, as far as I am able.

O. C. Then you will arrive safely to them.

S. And when these have received any one, whither do they carry him?

O. C. To their mother.

S. And who is she?

O. C. Happiness.

S. And where?

O. C. Do you see the way which leads to that high edifice, which appears above all the inclosures, as a citadel does above all the buildings in a city?

S. Yes.

O. C. And do you see that composed, beautiful lady, sitting on the throne in the portico to it, with so easy and disengaged an air, and with that beautiful chaplet of fresh flowers on her head?

S. How beautiful does she look!

O. C. She is Happiness.

S. And when any one arrives to her, what does she do to him?

O. C. Happiness, assisted by all the virtues, crowns him with her own influences; in the same manner as they are crowned who have obtained the greatest conquests.

S. But what conquests has he obtained?

O. C. The greatest conquests, and over the most terrible of monsters, which formerly devoured, and tormented, and enslaved him. All these has he conquered, and driven from him; and is become so much master both of himself and them, as
to

to make those things obey him which he himself obeyed before.

S. I don't yet comprehend what monsters you mean; and should be very glad to know?

O. C. In the first place, his Ignorance and Error; will you not allow them to be monsters?

S. Yes, and very dangerous ones too.

O. C. Then, his sorrows, and repinings, and covetings, and intemperance, and every thing that is bad. All these has he subdued, and is not subdued by them as he used to be.

S. O glorious exploits! and most noble of all victories! But be so good as to inform me yet farther, what may be the influence of the crown with which you were saying he was to be crowned?

O. C. It is that which renders him happy; for he who has it once on his head immediately becomes easy and blest: and does not place his hopes of happiness in any thing without him, but possesses it in his own breast.

S. How desirable is such an acquisition? And after he is crowned, what does he do, or whither does he go?

O. C. The Virtues take him, and lead him to the place that he had left, and bid him observe those who continue there, amidst what difficulties and troubles they pass their time; and how they are shipwrecked in life, or wander about in it: or are conquered, and led along like captives, some by Intemperance, and others by Arrogance; here by Covetousness, and there by Vain-glory, or any other of the Vices; whose chains they are in vain striving to get loose from, that they might escape, and get to this place of rest; so that their whole life seems to be nothing but one ineffectual struggle. And all this they suffer from their mistaking the right way, and forgetting the orders given them by the directing Genius.

S. That appears to me to be the case; but I don't clearly see why the Virtues lead the person that has been crowned back to the place that he had left.

O. C. Because he had never formed a full and exact idea of the things that passed there, but at best had only guessed and doubted about them; for, from the draught of ignorance and error, that he had taken at his entrance, he had imagined things that were bad to be good, and things that were good to be bad; by which means he had lived wretchedly, as indeed all do while they are there. But now that he has obtained the knowledge of what is really

good, he can both live happily himself, and can see how very unhappy the others are.

S. And when he has taken a full view there, what does he do, or whither does he go?

O. C. Wherever he pleases, for every where is he as safe as one that is got into the Corycian cave; so that wheresoever he goes, he lives in full security and undisturbed happiness, and is received by all others with as much pleasure as a good physician is by his patients.

S. And has he no longer any dread of those females which you called monsters; nor any apprehension of being hurt by them?

O. C. Not in the least; for he will never any more be molested either by Anguish, or Sorrow, or Intemperance, or Covetousness, or Poverty, or any other evil; for he is now master of them all, and superior to every thing that formerly gave him any trouble. As they who practice the catching of vipers are never hurt by the bite of those creatures, which is so venomous, and even mortal to others, because they have an antidote against their poison; so he is safe from any influence of all these evils, because he has the antidote against them.

S. That you have explained to me very well; but I beg you would tell me yet farther, who they are that are descending from the middle of the rock, some of them crowned, and with an air of joy on their countenances; and others without crowns, that seem to have been rejected, and have the marks of several falls about them, and are followed by certain women?

O. C. They who are crowned are such as got safe to Science, and are delighted with the reception that she has given them; and those without crowns, who seem to have been rejected by her, and are returning in so bad a condition, are such as found their hearts fail them when they came to the precipice where Patience stands; and turned back from that point, and are now wandering irregularly they know not whither.

S. And who are the women that are following them?

O. C. They are Sorrow, and Anguish, and Despair, and Infamy, and Ignorance.

S. By your account they are attended by every thing that is bad!

O. C. Undoubtedly they are; but when they are got down into the first inclosure, to Voluptuousness and Intemperance, they don't lay the blame on themselves, but immediately lay all the ill things they can of Science, and of those who are going

going to her; and how miserable and wretched those poor people are, and how much they suffer, who leave the life they might have enjoyed below, and the good things bestowed there.

S. And what are the good things which they mean?

O. C. Luxury and Intemperance, to say all in two words; for to indulge their passions like brute beasts, is what they look upon for the completion of all their happiness.

S. And those other women that are coming down there, who look so gay and so well pleased with themselves, what are they?

O. C. The Opinions, who, after conducting those to Science who have gained admission to the Virtues, are returning to bring up others, and to acquaint them how happy those are whom they have already conducted up thither.

S. And have they been admitted to the Virtues themselves?

O. C. By no means; for 'tis not allowable for Opinion to enter where Knowledge has her dwelling. Their business therefore was only to conduct them to Science; and when she has received them, they turn back again to bring others; like transport-ships, which, as soon as they have delivered one freight, return for another.

S. You have now, I think, very well explained all the figures in the picture; but you have not yet told us what directions they were which the Genius at the first portal gives to those that are entering into life?

O. C. He bids them be of good courage. Wherefore be you also of good courage; for I will tell you the whole, and leave no one thing unexplained to you.

S. We shall be extremely obliged to you.

O. C. You see that blind woman there on the round stone, who I told you before was Fortune.

S. I see her.

O. C. As to that woman, he orders them not to place any confidence in her, nor to look on any of her gifts as firm and secure, nor to consider them as their property; for there is no hindering her from resuming them, and giving them to any body else; and 'tis what she is extremely apt to do. He therefore orders them to regard all her presents with indifference, and not to rejoice if she makes them any, nor to be dejected if she takes them away, and to think neither well nor ill of her; for whatever she does is done without thought, and all by mere chance and accident, as I have acquainted you already. 'Tis on this account that the Genius commands

mands them not to attach themselves to any thing she can give; nor to be like those simple bankers, who, when they have received any sum of money in trust, are apt to be pleased with it, and look upon it as their own; and, when they are called upon to repay it, grow uneasy, and think it very hard; not considering that it was deposited in their hands on that very condition, that the true owners might demand it again whenever they pleased. Just thus the Genius commands men to look upon all the gifts of Fortune; and to beware, that she may recal them whenever she has a fancy to do it, or may send in more, and, if she pleases, may resume that and the former all together. He therefore commands those who are entering into life to receive whatever she offers them, and, as soon as they have received it, to go on in quest of a more lasting acquisition.

S. What acquisition do you mean?

O. C. That which they may obtain from Science, if they can arrive safe to her.

S. And what is that she gives them?

O. C. The true Knowledge of what is really good, and the firm, certain, and unchangeable possession of it. He therefore commands them to quit fortune immediately, in pursuit of this; and when they come to these women, who, as I told you before, were Intemperance, and Voluptuousness, to leave them too directly, and not to mind whatever they can say, but to go on for the inclosure of False Science; and there he bids them stay a little while, to get what may be useful to them on the rest of their road, and then to leave her directly too, and go on for True Science. These are the orders which the Genius gives to all that enter into life; and whoever transgresses or neglects them will be a miserable wretch. I have now explained the whole of the parable contained in this painting; but, if you have any particular question to ask in relation to any thing that I have said, I am very ready to answer it.

S. We are much obliged to you. Pray then what is it that the Genius orders them to get in the inclosure of Science, falsely so called?

O. C. Whatever may be of use to them.

S. And what is there that may be of use to them?

O. C. Literature, and so much of the sciences as Plato says may serve people in the beginning of their lives as a bridle to keep them from being drawn away by idler pursuits.

S. And is it necessary for all who would arrive at True Science to do this?

O. C. No,

O. C. No, it is not necessary, but it may be useful; tho', in truth, these things themselves do not contribute towards making them the better men.

S. Not contribute at all towards making them better!

O. C. Not at all, for they may be as good without them. And yet they are not wholly unuseful; for they may sometimes help us, as interpreters do, to the meaning of a language we don't understand. But, after all, 'tis better to understand the language ourselves than to have any need of an interpreter; and we may be good without the assistance of learning.

S. In what then have the learned any advantage over others towards becoming better men?

O. C. Why do you imagine they should have any advantage, since you see they are deceived like others as to what is good or bad, and continue to be as much involved in all manner of vices? For there is nothing that hinders a man who is a master of literature, and knowing in all the sciences, from being at the same time a drunkard, or intemperate, or covetous, or unjust, or villainous, or, in one word, imprudent in all his ways.

S. 'Tis true, we see too many instances of such.

O. C. Of what advantage then is their learning towards making them better men?

S. You have made it appear that it is of none; but pray what is the reason of it?

O. C. The reason is this; that when they are got into the second inclosure, they fix there as if they were arrived at True Science. And what can they get by that, since we see several persons who go on directly from Intemperance and the other Vices in the first inclosure, to the inclosure of True Science, without ever calling in where these learned persons have taken up their abode? How then can the learned be said to have any advantage over them? On the contrary, they are less apt to exert themselves or to be instructed than the former.

S. How can that be?

O. C. Because they who are in the second inclosure, not to mention any other of their faults, at least profess to know what they do not know: so that they acquiesce in their ignorance, and have no motive to stir them up towards the seeking of True Science. Besides, do you not observe another thing; that the Opinions, from the first inclosure, enter in among them, and converse with them as freely as with the former? So that they are not at all better even

even than they: unless Repentance should come to them, and should convince them that it is not Science they have been embracing all this while: but only the false appearance of her, which has deceived them. But while they continue in the same mind they are in, there is no hope left for them. To close all, my friends, what I would intreat of you is, to think over every thing I have said to you, to weigh it well in your minds, and to practise accordingly. Get a habit of doing right, whatever pain it costs you; let no difficulties deter you in the way to Virtue: and account every thing else despicable in comparison of this. Then will the lesson that I have taught you prove to yourselves a lesson of Happiness.

The Belly and the Limbs.

MENENIUS AGRIPPA, a Roman consul, being deputed by the senate to appease a dangerous tumult and sedition of the people, who refused to pay the taxes necessary for carrying on the business of the state; convinced them of their folly, by delivering to them the following fable:

My friends and countrymen, said he, attend to my words. It once happened that the Members of the human body, taking some exception at the conduct of the Belly, resolved, no longer to grant him the usual supplies. The tongue first, in a seditious speech, aggravated their grievances: and after highly extolling the activity and diligence of the Hands and Feet, set forth how hard and unreasonable it was, that the fruits of their labour should be squandered away upon the insatiable cravings of a fat and indolent Paunch, which was entirely useless, and unable to do any thing towards helping himself. This speech was received with unanimous applause by all the Members. Immediately the Hands declared they would work no more: the Feet determined to carry no farther the load of Guts with which they had hitherto been oppressed; nay the very Teeth refused to prepare a single morsel more for his use. In this distress, the belly besought them to consider maturely, and not foment so senseless a rebellion. There is none of you, says he, can be ignorant that whatsoever you bestow upon me, is immediately converted to your use, and dispersed by me for the good of you all into every limb. But he remonstrated in vain: for during the clamours of passion, the voice of reason is always disregarded. It being therefore impossible for him

him to quiet the tumult, he starved for want of their assistance, and the body wasted away to a skeleton. The Limbs grown weak and languid, were sensible at last of their error, and would fain have returned to their respective duties; but it was now too late, death had taken possession of the whole, and they all perished together.

The Fox and the Raven.

A Fox observing a Raven perched on the branch of a tree, with a fine piece of cheese in her mouth, immediately began to consider how he might possess himself of so delicious a morsel. Dear madam, said he, I am extremely glad to have the pleasure of seeing you this morning: your beautiful shape, and shining feathers, are the delight of my eyes; and would you condescend to favour me with a song, I doubt not but your voice is equal to the rest of your accomplishments. Deluded with this flattering speech, the transported Raven opened her mouth, in order to give him a specimen of her pipe, when down dropt the cheese: which the Fox immediately snatching up bore it away in triumph, leaving the Raven to lament her credulous vanity at her leisure.

The Daw with borrowed feathers.

WHEN a pert young templer, or city apprentice, sets up for a fine gentleman, with the assistance of an embroidered waistcoat and Dresden ruffles, but without one qualification proper to the character, how frequently does it happen, that he is laughed at by his equals, and despised by those whom he presumed to imitate! A pragmatical Jackdaw was vain enough to imagine, that he wanted nothing but the coloured plumes, to render him as elegant a bird as the Peacock. Puffed up with this wise conceit, he dressed himself with a sufficient quantity of their most beautiful feathers, and in this borrowed garb, forsaking his old companions, endeavoured to pass for a Peacock. But he no sooner attempted to associate with these genteel creatures, than an affected strut betrayed the vain pretender. The offended Peacocks, plucking from him their degraded feathers, soon stripped him of his finery, reduced him to a mere Jackdaw, and

and drove him back to his brethren ; by whom he was now equally despised, and justly punished with derision and contempt.

The Lark and her young.

A LARK having built her nest in a field of corn, it grew ripe before her young were well able to fly. Apprehensive for their safety, she enjoined them, while she went out in order to provide for their subsistence, to listen very attentively to any discourse they might hear about reaping the field. At her return they told her, that the farmer and his son had been there, and had agreed to send to some of their neighbours, to assist them in cutting it down the next day. And so they depend, it seems, upon neighbours, said the mother : very well : then I think we have no occasion to be afraid of to-morrow. The next day she went out, and left with them the same injunction as before. When she returned, they acquainted her that the farmer and his son had again been there, but as none of their neighbours came to their assistance, they had deferred reaping till the next day, and intended to send for help to their friends and relations. I think we may still venture another day, says the mother ; but however be careful as before, to let me know what passes in my absence. They now inform her that the farmer and his son had a third time visited the field ; and finding that neither friend nor relation had regarded their summons, they were determined to come the next morning and cut it down themselves. Nay, then, replied the Lark, it is time to think of removing : for as they now depend only upon themselves for doing their own business, it will undoubtedly be performed.

The Swallow and other Birds.

A SWALLOW observing an husbandman employed in sowing hemp, called the little birds together, and informed them what the farmer was about. He told them that hemp was the material from which the nets, so fatal to the feathered race, were composed ; and advised them unanimously to join in picking it up in order to prevent the consequences. The Birds, either disbelieving his information, or neglecting his advice, gave themselves no trouble about the matter. In a little time the hemp appeared above ground : the friendly
Swallow

Swallow again addressed himself to them, told them it was not yet too late, provided they would immediately set about the work, before the seeds had taken too deep root. But they still rejecting his advice, he forsook their society, repaired for safety to towns and cities, there built his habitation and kept his residence. One day, as he was skimming along the street, he happened to see a large parcel of those very Birds, imprisoned in a cage, on the shoulders of a bird-catcher. Unhappy wretches, said he, you now feel the punishment of your former neglect: but those, who, having no foresight of their own, despise the wholesome admonition of their friends, deserve the mischiefs which their own obstinacy or negligence brings upon their heads.

The Wolf and the Mastiff.

A LEAN half-starved Wolf inadvertently strolled in the way of a strong well-fed Mastiff. The Wolf being much too weak to act upon the offensive, thought it most prudent to accost honest Towser in a friendly manner: and among other civilities, very complaisantly congratulated him on his goodly appearance. Why, yes, returned the Mastiff, I am indeed in tolerable case; and if you will follow me, you may soon be altogether in as good a plight. The Wolf pricked up his ears at the proposal, and requested to be informed what he must do to earn such plentiful meals. Very little, replied the Mastiff; only drive away beggars, carefs my master, and be civil to his family. To these conditions the hungry wolf had no objection, and very readily consented to follow his new acquaintance wherever he would conduct him. As they were trotting along, the Wolf observed that the hair was worn in a circle round his friend's neck: which raised his curiosity to enquire what was the occasion of it. Nothing, answered the Mastiff, or a mere trifle; perhaps the collar to which my chain is sometimes fastened. Chain! replied the Wolf, with much surprize; it should seem then that you are not permitted to rove about where and when you please. Not always, returned Towser, hanging down his head; but what does that signify? It signifies so much, rejoined the Wolf, that I am resolved to have no share in your dinners: half a meal with liberty, is in my estimation preferable to a full one without it.

The Ant and the Fly.

AN Ant and a Fly had once a ridiculous contest about precedence, and were arguing which of the two was the more honourable: such disputes most frequently happen amongst the lowest and most worthless creatures. The Fly expressed great resentment, that such a poor, crawling insect should presume to lie basking in the same sunshine, with one so much her superior! Thou hast not surely the insolence, said she, to imagine thyself of an equal rank with me. I am none of your mechanic creatures who live by their industry; but enjoy in plenty, and without labour, every thing that is truly delicious. I place myself uncontrouled upon the heads of kings; I kiss with freedom the lips of beauties, and feast upon the choicest sacrifices that are offered to the gods. To eat with the gods, replied the Ant, and to enjoy the favours of the fair and the powerful, would be great honour indeed to one who was an invited or a welcome guest; but an impertinent intruder, who is driven out with aversion and contempt wherever he appears, has not much cause methinks to boast of his privileges. And as to the honour of not labouring for your subsistence; here too your boast is only your disgrace; for hence it is, that one half of the year you are destitute even of the common necessities of life; whilst I, at the same time, retiring to the hoarded granaries which my honest industry has filled, enjoy every satisfaction, independent of the favour either of beauties or of kings.

END OF THE EIGHTH BOOK.

BOOK



BOOK IX.

PROPHETIC DISCOURSES.

INTRODUCTION.

PROPHETIC discourses are in a good measure, if not altogether, confined to the Holy Scriptures. Socrates seems to have been endowed with a small portion of the supernatural influence; and Virgil spoke strange things of an extraordinary child that was about to be born: but these, and every thing else of the same kind that is to be met with in Pagan writers, fall infinitely short of those divine effusions which are so plentifully dispersed over the Sacred Writings, many of which, as appears from the late learned bishop Newton's invaluable Dissertations on the Prophecies, have been most awfully or most pleasingly accomplished in former ages, or are accomplishing at this very day in the face of the world.

In most of the Prophetic discourses recorded in the Bible, it will be observed, there is a wonderful sublimity of language and a divine kind of enthusiasm, which, though mixed with much seeming obscurity of sentiment at places, has a very considerable effect upon the passions. What book so dark and figurative as the book of Revelation? And yet what book more frequently perused, even by the ordinary and unlearned Christian? And though ninety nine in a hundred
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of those who read that sublime and mysterious discourse find it absolutely a sealed book, there are few in the Sacred Canon that are more universally admired. I said, therefore, that there is a divine kind of enthusiasm in this and other Prophetic Scriptures, which has a powerful influence on the heart and affections. He that is unmoved therewith is a stranger to some of the finest and most exquisite feelings of the human mind.

SACRED



SACRED LITERATURE.

B O O K IX.

P A R T I.

Prophetic Discourses, from the Holy Scriptures.

SEVERAL of the Prophecies contained in the Bible are so interwoven with the history of other events, that they cannot well be separated and considered independent of the context. The following, however, are related more distinctly and at large, and most of them with wonderful majesty and sublimity of language.

The blessings of dying Jacob upon his sons.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. Reuben, thou art my first-born, my might and the beginning of my strength, the excellency of dignity, and the excellency of power. Unstable as water, thou shalt not excel, because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch. Simeon and Levi are brethren; instruments of cruelty are in their habitations: O my soul, Come not thou into their secret; unto their assembly, mine honour, be not thou united; for in their anger they

they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel. Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come: and unto him shall the gathering of the people be. Binding his foal under the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk. Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon. Issachar is a strong ass, couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute. Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path: that biteth the horse-heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord. Gad, a troop shall overcome him: but he shall overcome at the last. Out of Asher his bread shall be fat, and he shall yield royal dainties. Naphtali is a hind let loose: he giveth goodly words. Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: from thence is the shepherd, the stone of Israel: even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of thy progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. Benjamin shall ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil. All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

Genesis 49. 1—28.

The

The blessings of Moses upon the tribes of Israel.

AND this is the blessing wherewith Moses the man of God blessed the children of Israel before his death. And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet: every one shall receive of thy words. Moses commanded us a law; even the inheritance of the congregation of Jacob. And he was king in Jeshurun, when the heads of the people, and the tribes of Israel were gathered together. Let Reuben live, and not die; and let not his men be few. And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him: and be thou an help to him from his enemies. And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children; for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt-sacrifice upon thine altar. Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again. And of Benjamin he said, The beloved of the Lord shall dwell in safety by him: and the Lord shall cover him all the day long, and he shall dwell between his shoulders. And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that toucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills. And for the precious things of the earth, and fulness thereof, and for the good-will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the

ten thousands of Ephraim, and they are the thousands of Manasseh. And of Zebulun he said, Rejoice, Zebulun, in thy going out, and, Issachar, in thy tents. They shall call the people unto the mountain, there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand. And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the first part for himself, because there, in a portion of the law-giver was he seated: and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel. And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan. And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the Lord: possess thou the west, and the south. And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy them. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places. *Deut. 33d chapter.*

Blessings and curses upon the Jews.

IF ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase; and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they

they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God; and ye shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright. But if ye will not hearken unto me, and will not do all these commandments. And if ye shall despise my statute, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant. I also will do this unto you, I will even appoint over you terror, consumption, and the burning ague; that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain; for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you: and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power: and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number: and your high ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant; and when you are gathered together within your cities, I will send the pestilence among you: and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk con-

trary unto me ; then I will walk contrary unto you also in fury ; and I, even I will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the favour of your sweet odours. And I will bring the land into desolation : and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you : and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies land : even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest ; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left alive of you, I will send a faintness into their hearts in the lands of their enemies ; and the sound of a shaken leaf shall chase them ; and they shall flee, as fleeing from a sword, and they shall fall, when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth : and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies lands : and also in the iniquities of their fathers shall they pine away with them. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me : and that I also have walked contrary unto them, and have brought them into the land of their enemies ; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity : then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember ; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them ; and they shall accept of the punishment of their iniquity : because, even because they despised my judgments ; and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them : for I am the Lord their God. But
I will

I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen; that I might be their God: I am the Lord. These are the statutes, and judgments, and laws, which the Lord made between him and the children of Israel, in mount Sinai, by the hand of Moses. *Leviticus 26th chap.*

Prosperity to obedience, adversity to disobedience.

AND it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day; that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy store houses, and in all that thou settest thine hand unto: and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord: and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath: if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and
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to do them: and thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to serve them. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and overtake thee: cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings whereby thou hast forsaken me. The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee until thou be destroyed. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness, and blindness, and astonishment of heart: and thou shalt grope at noon day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore; and no man shall save thee. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before

before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them. Thy sons and thy daughters shall be given unto another people, and thine eyes shall look and fail with longing for them all the day long: and there shall be no might in thine hand. The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away: so that thou shalt be mad for the sight of thine eyes which thou shalt see. The Lord shall smite thee in the knees and in the legs with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee. Thou shalt carry much seed out into the field, and shalt gather but little in: for the locusts shall consume it. Thou shalt plant vineyards and dress them, but shalt neither drink of the wine, nor gather the grapes: for the worms shall eat them. Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil: for thine olive shall cast his fruit. Thou shalt beget sons and daughters, but thou shalt not enjoy them: for they shall go into captivity. All thy trees and fruit of thy land shall the locusts consume. The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail. Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee. And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the Lord thy God with joyfulness and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance,

tenance, which shall not regard the person of the old, nor shew favour to the young: and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the Lord thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee: so that the man that is tender among you and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter. And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, **THE LORD THY GOD**; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness and every plague which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought: and ye shall be plucked from

from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people; from the one end of the earth even unto the other; and there thou shalt serve other Gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee: and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even: and at even thou shalt say, Would God it were morning; for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bondwomen, and no man shall buy you.

Deut. 28th chapter.

Prophetic discourses of Balaam.

AND the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan by Jericho. And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grafs of the field. And Balak the son of Zippor was king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor, to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blestest is blessed, and he whom thou curstest is cursed. And the elders of Moab, and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them,
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Lodge here this night, and I will bring you word again as the Lord shall speak unto me: and the princes of Moab abode with Balaam. And God came unto Balaam, and said, What men are these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them, thou shalt not curse the people: for they are blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us. And Balak sent yet again princes more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me. Come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field. And Balaam smote the ass to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall. And he smote her again. And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the

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ass saw the angel of the Lord, she fell down under Balaam. And Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand; for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden, ever since I was thine, unto this day? was I ever wont to do so unto thee? And he said, Nay. Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore if it displease thee, I will get me back again. And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak. And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. And Balaam went with Balak, and they came unto Kirjath-huzoth. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him. And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

And Balaam said unto Balak, build me here seven altars, and prepare me here seven oxen, and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak, Stand by the burnt offering, and I will go: peradventure

peradventure the Lord will come to meet me; and whatsoever he sheweth me, I will tell thee. And he went to an high place. And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said, Balak the king of Moab hath brought me from Aram out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his! And Balak said unto Balaam, What hast thou done unto me: I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth? And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. And he said unto Balak, Stand here by the burnt offering, while I meet the Lord yonder. And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken? and he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength
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of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain. And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that I must do? And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God, that thou mayest curse me them from thence. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks, and seven rams. And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes, and the spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, and having his eyes open. How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the vallies are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar-trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt, he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blebseth thee, and cursed is he that curseth thee. And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the Lord hath kept thee back from

from honour. And Balaam said unto Balak, Spake I not unto thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord; to do either good or bad of mine own mind; but what the Lord saith, that will I speak? And now, behold, I go unto my people; come therefore, and I will advertise thee what this people shall do to thy people in the latter days. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open, hath said: he hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations, but his latter end shall be that he perish for ever. And he looked on the Kenites; and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock. Nevertheless, the Kenites shall be wasted until Ashur shall carry thee away captive. And he took up his parable, and said, Alas, who shall live when God doeth this! and ships shall come from the coast of Chittim, and shall afflict Ashur, and shall afflict Eber, and he also shall perish for ever. And Balaam rose up, and went and returned to his place; and Balak also went his way. *Numbers 22, 23 and 24th chapters.*

Destruction of Babylon.

THE burden of Babylon, which Isaiah the son of Amoz did see. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. They
come

come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye: for the day of the Lord is at hand: it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. And they shall be afraid: pangs and sorrows shall take hold of them: they shall be in pain as a woman that travaileth; they shall be amazed one at another: their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold: even a man, than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every man into his own land. Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there: but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

Isaiah 13th chapter.

THE word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a standard ; publish, and conceal not : say, Babylon is taken, Bel is confounded, Merodach is broken in pieces ; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein : they shall remove, they shall depart, both man and beast. In those days and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going, and weeping : they shall go, and seek the Lord their God. They shall ask their way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. My people hath been lost sheep : their shepherds have caused them to go astray, they have turned them away on the mountains : they have gone from mountain to hill, they have forgotten their resting-place. All that found them have devoured them : and their adversaries said, We offend not : because they have sinned against the Lord, the habitation of justice : even the Lord, the hope of their fathers. Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks. For lo, I will raise, and cause to come up against Babylon an assembly of great nations from the north country : and they shall set themselves in array against her ; from thence she shall be taken : their arrows shall be as of a mighty expert man ; none shall return in vain. And Chaldea shall be a spoil : all that spoil her shall be satisfied, saith the Lord. Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat, as the heifer at grass, and bellow as bulls ; your mother shall be sore confounded : she that bare you shall be ashamed : behold, the hindermost of the nations shall be a wilderness, a dry land and a desert. Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate : every one that goeth by Babylon shall be astonished, and hiss at all her plagues. Put yourselves in array against Babylon round about : all ye that bend the bow, shoot at her, spare no arrows : for she hath sinned against the Lord. Shout against her round about : she hath given her hand : her foundations are fallen, her walls are thrown down, for it is the vengeance of the Lord : take vengeance upon her ; as she hath done, do unto her. Cut off the sower from Babylon, and him that

that handleth the sickle in the time of harvest : for fear of the oppressing sword, they shall turn every one to his own people, and they shall flee every one to his own land. Israel is a scattered sheep ; the lions have driven him away ; first, the king of Assyria hath devoured him ; and last, this Nebuchadnezzar king of Babylon hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none ; and the sins of Judah, and they shall not be found : for I will pardon them whom I reserve. Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod : waste and utterly destroy after them, saith the Lord, and do according to all that I have commanded thee. A sound of battle is in the land, and of great destruction. How is the hammer of the whole earth cut asunder and broken ! how is Babylon become a desolation among the nations ! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware : thou art found, and also caught, because thou hast striven against the Lord. The Lord hath opened his armoury, and hath brought forth the weapons of his indignation : for this is the work of the Lord God of hosts in the land of the Chaldeans. Come against her from the utmost border, open her store-houses : cast her up as heaps, and destroy her utterly : let nothing of her be left. Slay all her bullocks ; let them go down to the slaughter : woe unto them ! for their day is come, the time of their visitation. The voice of them that flee and escape out of the land of Babylon to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. Call together the archers against Babylon : all ye that bend the bow, camp against it round about ; let none thereof escape : recompence her according to her work ; according to all that she hath done, do unto her ; for she hath been proud against the Lord, against the Holy One of Israel. Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord. Behold, I am against thee, O thou-most proud, saith the Lord God of hosts : for thy day is come, the time that I will visit thee. And the most proud shall stumble, and fall, and none shall raise him up : and I will kindle a fire in his cities, and it shall devour

devour all round about him. Thus saith the Lord of hosts ; The children of Israel and the children of Judah were oppressed together : and all that took them captives held them fast ; they refused to let them go. Their Redeemer is strong ; the Lord of hosts is his name ; he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon. A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wife men. A sword is upon the liars : and they shall dote : a sword is upon her mighty men ; and they shall be dismayed. A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her ; and they shall become as women : a sword is upon her treasures : and they shall be robbed. A drought is upon her waters ; and they shall be dried up : for it is the land of graven images, and they are mad upon their idols. Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein ; and it shall be no more inhabited for ever ; neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the Lord : so shall no man abide there, neither shall any son of man dwell therein. Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance, they are cruel, and will not shew mercy ; their voice shall roar like the sea, and they shall ride upon horses, every one put in array like a man to the battle, against thee, O daughter of Babylon. The king of Babylon hath heard the report of them, and his hands waxed feeble : anguish took hold of him, and pangs as of a woman in travail. Behold ; he shall come up like a lion from the swelling of Jordan unto the habitation of the strong : but I will make them suddenly run away from her : and who is a chosen man, that I may appoint over her ; for who is like me : and who will appoint me the time ? and who is that shepherd that will stand before me ? Therefore hear ye the counsel of the Lord that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans : surely the least of the flock shall draw them out : surely he shall make their habitation desolate with them. At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

Thus

Thus saith the Lord, Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; and will send unto Babylon fanners, that shall fan her, and shall empty her land; for in the day of trouble they shall be against her round about. Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine; and spare ye not her young men; destroy ye utterly all her host. Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets. For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the holy one of Israel. Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine: therefore the nations are mad. Babylon is suddenly fallen and destroyed; howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies. The Lord hath brought forth our righteousness: come and let us declare in Zion the work of the Lord our God. Make bright the arrows; gather the shields: the Lord hath raised up the spirit of the kings of the Medes; for his device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of his temple. Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the Lord hath both devised and done that which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars: and they shall lift up a shout against thee. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish by his knowledge: every founder is confounded by the graven image: for his molten

image is falshood, and there is no breath in them: They are vanity, the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance. The Lord of hosts is his name. Thou art my battle-ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion, in your sight, saith the Lord. Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations: but thou shalt be desolate for ever, saith the Lord. Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her, cause the horses to come up as the rough caterpillars. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. The mighty men of Babylon have forborn to fight, they have remained in their holds: their might hath failed, they became as women; they have burned her dwelling places; her bars are broken. One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire, and the men of the war are affrighted. For thus saith the Lord of hosts, the God of Israel; the daughter of Babylon is like a threshing-floor, it is time to thresh her: yet a little while, and the time of her harvest shall come. Nebuchadrezzar the king of Babylon hath devoured me, he hath
crushed

crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out. The violence done to me and to my flesh, be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. Therefore thus saith the Lord, Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry. And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant. They shall roar together like lions: they shall yell as lions' whelps. In their heat will I make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not awake, saith the Lord. I will bring them down like lambs to the slaughter, like rams with he-goats. How is Shehach taken! and how is the praise of the whole earth surprized! how is Babylon become an astonishment among the nations! The sea is come up upon Babylon: she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby. And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler. Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her. Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoiler shall come unto her from the north, saith the Lord. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. Ye that have escaped the sword, go away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind. We are confounded, because we have heard reproach; shame hath covered our faces: for strangers are come into the sanctuaries of the Lord's house. Wherefore, behold, the days come, saith the Lord, that I will do judgment upon her graven images, and through all her land the wounded shall groan. Though Babylon should mount up to heaven,

heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord. A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans. Because the Lord hath spoiled Babylon, and destroyed out of her the great voice, when her waves do roar like great waters, a noise of their voice is uttered. Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the Lord God of recompences shall surely requite. And I will make drunk her princes, and her wise men, her captains and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is The Lord of hosts. Thus saith the Lord of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire: and the people shall labour in vain, and the folk in the fire, and they shall be weary.

Jeremiah 50th chapter and 51. 1—58.

Overthrow of Tyre and Zidon,

THE burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in. From the land of Chittim it is revealed to them. Be still, ye inhabitants of the isle, thou whom the merchants of Zidon, that pass over the sea, have replenished. And by great waters the seed of Sihor, the harvest of the river, is her revenue: and she is a mart of nations. Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins. As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. Pass ye over to Tarshish; howl, ye inhabitants of the isle. Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn. Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. Pass through thy land as a river, O daughter of Tarshish: there is no more strength. He stretched out his hand over the sea, he shook the kingdoms: the Lord hath given a commandment against the merchant city, to destroy the strong holds thereof,

of. And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest. Behold, the land of the Chaldeans; this people was not till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof, and he brought it to ruin. Howl, ye ships of Tarshish: for your strength is laid waste. And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot, that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass, after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. And her merchandize and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandize shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.

Isaiah 23d chapter.

SON of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste: therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations. And her daughters which are in the field shall be slain by the sword: and they shall know that I am the Lord. For thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings from the north, with horses and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field: and he shall make a fort against thee: and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy

thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones, and thy timber, and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock, thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God. Thus saith the Lord God to Tyrus, Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments; they shall clothe themselves with trembling, they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which was strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure. For thus saith the Lord God: When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; when I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God.

Now, thou son of man, take up a lamentation for Tyrus; and say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, I am of perfect beauty. Thy borders are in the midst of

of the seas, thy builders have perfected thy beauty. They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. Of the oaks of Bashan have they made thine oars: the company of the Asshurites have made thy benches of ivory, brought out of the isles of Chittim. Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail: blue and purple from the isles of Eliphah was that which covered thee. The inhabitants of Zidon and Arvad were thy marines: thy wise men, O Tyrus, that were in thee, were thy pilots. The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their marines were in thee to occupy thy merchandise. They of Persia, and of Lud, and of Phut, were in thine army, thy men of war, they hanged the shield and helmet in thee, they set forth thy comeliness. The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers; they hanged their shields upon thy walls round about: they have made thy beauty perfect. Tarshish was thy merchant by reason of the multitude of all kind of riches: with silver, iron, tin, and lead they traded in thy fairs. Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market. They of the house of Togarmar traded in thy fairs with horses, and horsemen, and mules. The men of Dedan were thy merchants: many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony. Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate. Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus were in thy market. Dedan was thy merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats; in these were they thy merchants. The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Ashur, and

and Chilmad were thy merchants. These were thy merchants in all sorts of things, in blue clothes, and brodered work, and in chests of rich apparel bound with cords, and made of cedar among thy merchandise. The ships of Tarshish did sing of thee in thy market; and thou wast replenished and made very glorious in the midst of the seas. Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea shall come down from their ships, they shall stand upon the land: and shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: and they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart, and bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? When thy wares went forth out of the the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time when thou shalt be broken by the seas in the depth of the waters, thy merchandise and all thy company in the midst of thee shall fall. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. The merchants among the people shall hiss at thee: thou shalt be a terror, and never shalt be any more.

Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: behold, thou art wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: therefore

thus

thus saith the Lord God; Because thou hast set thine heart as the heart of God: behold therefore, I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the death of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the death of the uncircumcised, by the hand of strangers: for I have spoken it, saith the Lord God. Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God: every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth: and I have set thee so: thou wast upon the holy mountain of God: thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick: therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more. Son of man, set thy face against Zidon, and prophesy against it, and say, Thus saith the Lord God: behold, I am against thee, O Zidon; and I will be glorified in the midst of thee, and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her. For I will send into her pestilence, and blood into her streets; and the wounded

wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord. And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them that despised them; and they shall know that I am the Lord God. Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God.

Ezekiel 26, 27, and 28th chapter.

Destruction of Moab.

THE burden of Moab. Because in the night Ar of Moab is laid waste and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence; he is gone to Bajith and to Dibon, the high places, to weep; Moab shall howl over Nebo, and over Medeba; on all their heads shall be baldness, and every beard cut off. In their streets they shall gird themselves with sackcloth: on the tops of their houses and in their streets every one shall howl, weeping abundantly. And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him. My heart shall cry out for Moab: his fugitives shall flee unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall arise up a cry of destruction. For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing. Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows. For the cry is gone round about the borders of Moab: the howling thereof unto Eg-laim, and the howling thereof unto Beer-elim. For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

Send

Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion. For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon. Take counsel, execute judgement; make thy shadow as the night in the midst of the noon-day; hide the outcasts, bewray not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness. We have heard of the pride of Moab; he is very proud; even of his haughtiness, and his pride, and his wrath: but his lies shall not be so. Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn, surely they are stricken. For the fields of Heshbon languish, and the vine of Sibmah: the Lords of the Heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea. Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits, and for thy harvest is fallen. And gladness is taken away, and joy out of a plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease. Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-hareseth. And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail. This is the word that the Lord hath spoken concerning Moab since that time. But now the Lord hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude: and the remnant shall be very small and feeble.

Isaiah 15 and 16th chapters.

WOE unto Nebo! for it is spoiled: Kiriathaim is confounded and taken; Misgab is confounded and dismayed. There

There shall be no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from being a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee. A voice of crying shall be from Horonaim, spoiling and great destruction. Moab is destroyed; her little ones have caused a cry to be heard. For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction. Flee, save your lives, and be like the heath in the wilderness. For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity with his priests and his princes together. And the spoiler shall come upon every city, and no city shall escape; the valley also shall perish, and the plain shall be destroyed, as the Lord hath spoken. Give wings unto Moab, that it may flee and get away; for the cities thereof shall be desolate, without any to dwell therein. Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood. Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. Therefore, behold, the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles. And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence. How say ye, We are mighty, and strong men for the war? Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is The Lord of hosts. The calamity of Moab is near to come, and his affliction hasteth fast. All ye that are about him bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod! Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds. O inhabitant of Aroer, stand by the way and espy: ask him that fleeth, and her that escapeth, and say, What is done? Moab is confounded; for it is broken down: howl, and cry; tell ye it in Arnon, that Moab is spoiled, and judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath, and upon Dibon, and upon Nebo, and upon Beth-

Beth-diblathaim, and upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon, and upon Kerieth, and upon Bozrah: and upon all the cities of the land of Moab, far or near. The horn of Moab is cut off, and his arm is broken, saith the Lord. Make ye him drunken; for he magnified himself against the Lord. Moab also shall wallow in his vomit, and he also shall be in derision. For was not Israel a derision unto thee; was he found among thieves? for since thou spakest of him, thou skippedst for joy. O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth. We have heard the pride of Moab, he is exceeding proud; his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart. I know his wrath, saith the Lord: but it shall not be so; his lies shall not so effect it. Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kir-heres. O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage. And joy and gladness is taken from the plentiful field, and from the land of Moab: and I have caused wine to fail from the wine presses: none shall tread with shouting; their shouting shall be no shouting. From the cry of Heshbon, even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar, even unto Horonaim, as an heifer of three years old, for the waters also of Nimrim shall be desolate. Moreover, I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods. Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Ker-heres: because the riches that he hath gotten are perished. For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sack-cloth. There shall be lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the Lord. They shall howl, saying, How is it broken down? how hath Moab turned the back with shame? so shall Moab be a derision and a dismaying to all them about him. For thus saith the Lord; Behold, he shall fly as an eagle, and shall spread his wings over Moab. Kerieth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs. And Moab shall be

destroyed from being a people, because he hath magnified himself against the Lord. Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the Lord. He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the Lord. They that fled stood under the shadow of Heshbon, because of the force; but a fire shall come forth out of Heshbon, and a flame from the midst of Sion, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones. Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives. Yet will I bring again the captivity of Moab in the latter days, saith the Lord. Thus far is the judgment of Moab.

Jeremiah 48th chapter.

Prophecies concerning Egypt and Ethiopia.

THE burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof, and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts. And the waters shall fail from the sea, and the rivers shall be wasted and dried up. And they shall turn the rivers far away, and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither. The paper-reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks shall wither, be driven away, and be no more. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. Moreover, they that work in fine flax, and they that weave net-works shall be confounded. And they shall be broken in the purposes thereof, all that make sluices and ponds for fish. Surely the princes of Zoan are fools, the counsel of the wife

wife counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? Where are they? where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt. The princes of Zoan are become fools, the princes of Noph are deceived, they have also seduced Egypt, even they that are the stay of the tribes thereof. The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit. Neither shall there be any work for Egypt, which the head or tail, branch or rush may do. In that day shall Egypt be like unto women: and it shall be afraid and fear, because of the shaking of the hand of the Lord of hosts, which he shaketh over it. And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof, shall be afraid in himself; because of the counsel of the Lord of hosts, which he hath determined against it. In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts: one shall be called, The city of destruction. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign, and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt, he shall smite and heal it, and they shall return even to the Lord, and he shall be entreated of them, and shall heal them. In that day shall there be a highway out of Egypt, to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

Isaiah 19th chapter.

THE word of the Lord which came to Jeremiah the prophet against the Gentiles; against Egypt, against the
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army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemilh, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah. Order ye the buckler and shield, and draw near to battle. Harness the horses, and get up, ye horsemen, and stand forth with your helmets, furbish the spears, and put on the brigandines. Wherefore have I seen them dismayed, and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith the Lord. Let not the swift flee away, nor the mighty man escape; they shall stumble and fall toward the north by the river Euphrates. Who is this that cometh up as a flood, whose waters are moved as the rivers? Egypt riseth up like a flood, and his waters are moved like the rivers, and he saith, I will go up, and will cover the earth, I will destroy the city, and the inhabitants thereof. Come up, ye horses, and rage, ye chariots, and let the mighty men come forth, the Ethiopians and the Lybians, that handle the shield, and the Lydians, that handle and bend the bow. For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate, and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates. Go up into Gilead, and take balm, O virgin the daughter of Egypt: in vain shalt thou use many medicines: for thou shalt not be cured. The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together. The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt. Declare ye in Egypt and publish in Migdol, and publish in Noph, and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee. Why are thy valiant men swept away; they stood not, because the Lord did drive them. He made many to fall, yea, one fell upon another, and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword. They did cry there, Pharaoh king of Egypt is but a noise, he hath passed the time appointed. As I live, saith the King, whose name is the Lord of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come. Oh thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant. Egypt is like
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a very fair heifer, but destruction cometh : it cometh out of the north. Also her hired men are in the midst of her, like fatted bullocks, for they also are turned back, and are fled away together ; they did not stand, because the day of their calamity was come upon them, and the time of their visitation. The voice thereof shall go like a serpent, for they shall march with an army, and come against her with axes, as hewers of wood. They shall cut down her forest, saith the Lord, though it cannot be searched, because they are more than the grasshoppers, and are innumerable. The daughter of Egypt shall be confounded, she shall be delivered into the hand of the people of the north. The Lord of hosts, the God of Israel saith, Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings, even Pharaoh, and all them that trust in him. And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the land of his servants : and afterwards it shall be inhabited, as in the days of old, saith the Lord. But fear not thou, O my servant Jacob, and be not dismayed, O Israel ; for behold, I will save thee from afar off, and thy seed from the land of their captivity, and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the Lord, for I am with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure, yet will I not leave thee wholly unpunished. *Jeremiah 46th chap.*

SON of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt. Speak and say, Thus saith the Lord God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick upon thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers : thou shalt fall upon the open fields, thou shalt not be brought together, nor gathered : I have given thee for meat to the beasts of the field, and to the fowls of the heaven. And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. When they

they took hold of thee by thy hand, thou didst break and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand. Therefore thus saith the Lord God, Behold, I will bring a sword upon thee, and cut off man and beast out of thee. And the land of Egypt shall be desolate and waste, and they shall know that I am the Lord; because he hath said, The river is mine, and I have made it. Behold therefore, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste, and desolate, from the tower of Syene even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste, shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries. Yet thus saith the Lord God, At the end of forty years will I gather the Egyptians from the people whither they were scattered. And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation, and they shall be there a base kingdom. It shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God. Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army for Tyrus, for the service that he had served against it. Therefore, thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon, and he shall take her multitude, and take her spoil, and take her prey, and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God. In that day will I cause the horn of the house of Israel, to bud forth, and I will give thee the opening of the mouth in the midst of them, and they shall know that I am the Lord.

Ezekiel 29th chapter.

SON of man, prophesy and say, Thus saith the Lord God : Howl ye, woe worth the day. For the day is near, even the day of the Lord is near, a cloudy day, it shall be the time of the heathen. And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. Ethiopia, and Lybia, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword. Thus saith the Lord, They also that uphold Egypt shall fall, and the pride of her power shall come down : from the tower of Syene shall they fall in it by the sword, saith the Lord God. And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed. In that day shall messengers go forth from me in ships, to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt, for lo, it cometh. Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. He and his people with him, the terrible of the nations shall be brought to destroy the land : and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and sell the land into the hand of the wicked, and I will make the land waste, and all that is therein, by the hand of strangers : I the Lord have spoken in. Thus saith the Lord God I will also destroy the idols, and I will cause their images to cease out of Noph : and there shall be no more a prince of the land of Egypt, and I will put a fear in the land of Egypt. And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No. And I will pour my fury upon Sin, the strength of Egypt, and I will cut off the multitude of No. And I will set fire in Egypt, Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily. The young men of Aven and of Pi-beseth shall fall by the sword : and these cities shall go into captivity. At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt : and the pomp of her strength shall cease in her : as for her, a cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgments in Egypt : and they shall know that I am the

the Lord. Son of man, I have broken the arm of Pharaoh king of Egypt; and lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. Therefore thus saith the Lord God, Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken, and I will cause the sword to fall out of his hand. And I will scatter the Egyptians among the nations, and will disperse them through the countries. And I will strengthen the arms of the king of Babylon, and put my sword in his hand; but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man. But I will strengthen the arms of the king of Babylon; and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. And I will scatter the Egyptians among the nations and disperse them among the countries, and they shall know that I am the Lord.

Ezekiel 30th chapter.

SON of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers. Thus saith the Lord God, I will therefore spread out my net over thee, with a company of many people, and they shall bring thee up in my net. Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee. And when I shall put thee out, I will cover the heaven, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God. I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

known. Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them, and they shall tremble at every moment; every man for his own life, in the day of thy fall. For thus saith the Lord God, The sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. I will destroy also all the beasts thereof from besides the great waters, neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God. When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord. This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord God. Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised. They shall fall in the midst of them that are slain by the sword: she is delivered to the sword; draw her, and all her multitudes. The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword. Ashtur is there, and all her company: his graves are about him: all of them slain, fallen by the sword, whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living. There is Elam, and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living, yet have they borne their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude: her graves are round about him, all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet they have borne their shame with them that go down to the pit: he is put in the midst of them
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that be slain. There is Meshech, Tubal, and all her multitude : her graves are round about him : all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. And they shall not lie with the mighty, that are fallen of the uncircumcised, which are gone down to hell with their weapons of war : and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword. There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword : they shall lie with the uncircumcised, and with them that go down to the pit. There be the princes of the north, all of them, and all the Zidonians which are gone down with the slain, with their terror they are ashamed of their might, and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit. Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God. For I have caused my terror in the land of the living : and he shall be laid in the midst of the uncircumcised, with them that are slain by the sword, even Pharaoh and all his his multitude, saith the Lord God.

Ezekiel 32d chapter.

Divine judgments upon the land of Israel.

BEHOLD, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest : as with the servant, so with his master ; as with the maid, so with her mistress ; as with the buyer, so with the seller ; as with the lender, so with the borrower ; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied and utterly spoiled : for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof : because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the

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the curse devoured the earth; and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down: every house is shut up, that no man may come in. There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction. When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea. From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, my leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously, yea the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass; that he who fleeth from the noise of the fear shall fall into the pit: and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth; and they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Isaiah 24th chapter.

Seventy years captivity.

THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar, king of Babylon; the which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah, the son of Amon king of Judah, even unto this day; that is the three and twentieth year: the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever: and go not after other gods to serve them and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt. Yet ye have not hearkened unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt. Therefore thus saith the Lord of hosts; Because ye have not heard my words, behold, I will send, and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans; and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands. For thus saith the

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the Lord God of Israel unto me ; Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink unto whom the Lord had sent me : to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse ; as it is this day : Pharaoh king of Egypt, and his servants, and his princes, and all his people ; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon. and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth : and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel ; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts ; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished ? Ye shall not be unpunished ; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation, he shall mightily roar upon his habitation, he shall give a shout as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth : for the Lord hath a controversy with the nations ; he will plead with all flesh ; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts ; Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one
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end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersion are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard: for the Lord hath spoiled their pasture: and the peaceable habitations are cut down, because of the fierce anger of the Lord. He hath forsaken his covert, as the lion: for their land is desolate, because of the fierceness of the oppressor, and because of his fierce anger. *Jeremiah 25th chapter.*

Return of the Jews from Babylon.

THUS speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel, and concerning Judah. For thus saith the Lord, We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee

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in measure, and will not leave thee altogether unpunished. For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee: they seek thee not: for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased. Why criest thou for thine affliction? thy sorrow is incurable, for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they called thee an Out-cast, saying, This is Zion, whom no man seeketh after. Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap; and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me; for who is this that engaged his heart to approach unto me? saith the Lord. And ye shall be my people, and I will be your God. Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart; in the latter days ye shall consider it.

And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence: behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely; and they shall be my people, and I will be their God.

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And I will give them one heart and one way, that they may fear me for ever, for the good of them and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good: but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart and with my whole soul. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord.

Moreover the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, Thus saith the Lord the maker thereof, the Lord that formed it to establish it, The Lord is his name: Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not. For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword: they come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their iniquity whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. Thus saith the Lord, Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities

cities of Judah and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beast; the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth for ever; and of them that shall bring the sacrifice of praise unto the house of the Lord. For I will cause to return the captivity of the land as at the first, saith the Lord. Thus saith the Lord of hosts, Again in this place which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah shall the flocks pass again under the hands of him that telleth them, saith the Lord. Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel: neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually. Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me. Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers

over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Jeremiah 30th chap.—32. 36—44.—33d chap.

Destruction of Nineveh.

G O D is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an over-running flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time. For while they be holden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. There is one come out of thee that imagineth evil against the Lord, a wicked counsellor. Thus saith the Lord; Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder. And the Lord hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile. Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace: O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

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He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily. For the Lord hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches. The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk: they shall make haste to the wall thereof, and the defence shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved. And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts. But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back. Take ye the spoil of silver, take the spoil of gold: for there is none end of the store, and glory out of all the pleasant furniture. She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness. Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin. Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

Woe to the bloody city! it is all full of lies and robbery: the prey departeth not. The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots: the horseman lifteth up both the bright sword, and the glittering spear: and there is a multitude of slain, and a great number of carcases: and there is none end of their corpses; they stumble upon their corpses: because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcraft, that selleth nations through her whoredoms, and families through her witchcrafts. Behold, I am against thee, saith the Lord of

hosts: and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock. And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee? Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers. Yet was she carried away, she went into captivity; her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains. Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy. All thy strong holds shall be like fig-trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater. Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars. Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln. There shall the fire devour thee; the sword shall cut thee off; it shall eat thee up like the canker-worm: make thyself many as the canker-worm, make thyself many as the locusts. Thou hast multiplied thy merchants above the stars of heaven: the canker-worm spoileth and fleeth away. Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are. Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them. There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually.

Nahum 1st, 2d, and 3d chapters.

The promulgation of the gospel.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her,

her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand? and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of the Lord? or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles, as a very little thing, and Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing; and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation, chooseth a tree that will not rot: he seeketh unto him a cunning workman to prepare a graven image that shall not be moved. Have ye not known? have ye not heard? hath it not been told

told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers: that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing: he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power: not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Isaiah 40th chapter.

Christ's peaceable kingdom.

AND there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and the fear of the Lord. And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down

down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice-den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Isaiah 11 chap. 1—9.

The sufferings of Christ.

BEHOLD, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations: the kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider.

Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death: because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt

shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Isaiah 52. 13 to the end of the 53d chapter.

Calling of the Gentiles.

SING, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on thy right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; The Lord of hosts is his name: and thy Redeemer, the Holy One of Israel, The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. Oh, thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of

of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord: and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression: for thou shalt not fear: and from terror, for it shall not come near thee. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel: for he hath glorified thee. Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall
go

go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name: for an everlasting sign that shall not be cut off.

Isaiah 54th and 55th chapters.

Nebuchadnezzar's first dream.

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the forcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts, and rewards, and great honour: therefore shew me the dream, and the interpretation thereof. They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asketh such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men

men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: he answered and said to Arioch, the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven: blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons; he removeth kings, and setteth up kings: he giveth wisdom unto the wise; and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter. Therefore Daniel went in unto Arioch whom the king had ordained to destroy the wise men of Babylon: he went, and said thus unto him, Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah that will make known unto the king the interpretation. The king answered, and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the sooth-sayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; as for thee, O king, thy thoughts came into thy mind upon thy bed, what

what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee: and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream: and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall rise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces, and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with the miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to another people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou
sawest

fastest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. Then the king Neuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth it is that your God is a God of Gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

Daniel 2d chapter.

Nebuchadnezzar's second dream.

NEBUCHADNEZZAR the king, unto all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed, and the visions of my head troubled me. Therefore made I a decree, to bring in all the wise-men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans and the soothsayers: and I told the dream before them; but they did not make known to me the interpretation thereof. But at the last Daniel came in before me (whose name was Belteshazzar, according to the name of my God, and in whom is the spirit of the holy gods) and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy Gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed; I
saw,

saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and behold, a watcher, and an holy one came down from heaven. He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him, and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen: now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise-men of my kingdom are not able to make known unto me the interpretation: but thou art able, for the spirit of the holy gods is in thee. Then Daniel (whose name was Belteshazzar) was astonished for one hour, and his thoughts troubled him: the king spake and said, Belteshazzar, let not the dream, or the interpretation thereof trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher, and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it, yet leave the stump of the roots thereof in the earth, even with a band of iron and
brass

brass in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree-roots; thy kingdom shall be sure unto thee, after that thou shalt have known the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like birds claws. And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What dost thou? At the same time my reason returned unto me, and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I

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was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment, and those that walk in pride he is able to abase.

Daniel 4th chapter.

Daniel's vision of God's kingdom.

IN the first year of Belshazzar king of Babylon Daniel had a dream, and visions of his head upon his bed. Then he wrote the dream, and told the sum of the matters. Daniel spake, and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagles wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this, I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads, and dominion was given to it. After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it, and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garments were white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even, for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High: whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart. *Daniel 7th chapter.*

Daniel's vision of the ram and he-goat.

IN the third year of the reign of king Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass when I saw that I was at Shulhan in the palace, which is in the province of Elam: and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high, but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand, but he did according to his will, and became great. And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes; and he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power; and I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land; and it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them: yea, he magnified himself even to the prince of the host; and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practised and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days: then shall the sanctuary be cleansed. And it came to pass, when I, even I Daniel, had seen the vision, and

and sought for the meaning, then behold, there stood before me as the appearance of a man; and I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood: and when he came, I was afraid; and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. The ram which thou sawest having two horns, are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes, is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up; and his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the prince of princes: but he shall be broken without hand; and the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days. And I Daniel fainted and was sick certain days: afterward I rose up and did the king's business: and I was astonished at the vision, but none understood it.

Daniel 8th chapter.

Daniel's seventy weeks.

SEVENTY weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks; and threescore

and two weeks the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Daniel 9. 24—27.

Daniel's vision of a man clothed with linen.

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; then I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And behold, an hand touched me, which set me upon my knees, and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent.

And

And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard; and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And behold, one like the similitude of the sons of men, touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord, talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not! peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak: for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

Also I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. And the king of the south shall be strong, and one of his princes: and he shall be strong above him, and have dominion; his

dominion shall be a great dominion. And in the end of years they shall join themselves together: for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm: neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold: and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land. But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up even to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up, and he shall cast down many ten thousands; but he shall not be strengthened by it. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army, and with much riches. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. So the king of the north shall come and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom: and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him. After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he

he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble, and fall, and not be found. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed; neither in anger, nor in battle. And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken: yea, also the prince of the covenant. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the provinces: and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. And he shall stir up his power and his courage against the king of the south with a great army: and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed. Then shall he return into his land with great riches; and his heart shall be against the holy covenant: and he shall do exploits, and return to his own land. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do, he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their god shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with
a little

a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. And the king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god, whom his fathers knew not, shall he honour with gold and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships: and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt. And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever.

But

But thou, O Daniel, shut up the words, and seal the book even to the time of the end: many shall run to and fro, and knowledge shall be increased. Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not. Then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified and made white and tried: but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

Daniel 10, 11, and 12th chapters.

Destruction of Jerusalem.

AND when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought. Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple. But the chief priests and the

the scribes, and the chief of the people sought to destroy him, and could not find what they might do: for all the people were very attentive to hear him.

And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? and Jesus answered and said unto them, Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand: then let them which be in Judea flee into the mountains: let him which is on the house top not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! but pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs

signs and wonders; insomuch that if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert: go not forth: behold, he is in the secret chambers: believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over
all

all his goods. But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Luke 19. 41—48, and Matthew 24th chapter.

Rise of Antichrist.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? and now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power, and signs and lying wonders. And with all deceivableness of unrighteousness, in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned, who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit, and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting

lasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work.

2 *Theſſalonians* 2d chapter.

False teachers and their punishment.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day, with their unlawful deeds) the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh, in the lust of uncleanness, and despise government: presumptuous are they, self-willed, they are not afraid to speak evil of dignities: whereas angels which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time; spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam

Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man's voice, forbade the madness of the prophet. These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error: while they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome; the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The sow that was washed, to her wallowing in the mire.

2 Peter 2d chapter.

Destruction of the world.

THIS second epistle, beloved, I now write unto you: in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water. Whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise (as some men count slackness) but is long-suffering to us-ward, not willing that any should

should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless: and account that the long-suffering of our Lord is salvation: even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever, Amen.

2 Peter 3d chapter.

As the Revelation of St. John, which is a Prophetic work, is too large for insertion in this place, I will close this first part of the ninth book with Lowman's Scheme and Order of the Prophecies of it, which is the best I remember to have seen, and will contribute greatly towards a right understanding of that wonderful book.

Scheme and Order of the Prophecies in the Book of Revelation.

INTRODUCTION,

A Prophetic Vision in the isle of Patmos, representing Christ, his care of the churches, promising a Revelation, with cautions and exhortations suitable to the then present state of the church, and to the future state of the church in after-ages, to encourage patience and constancy in the faith.

Chap. A. D.

i. 19. 95

FIRST

FIRST PART OF REVELATION, relating to the things that are, or the then state of the church.

Seven Epistles. Seven epistles to the seven principal churches in Asia, describing their present state, with cautions and exhortations suitable to it.

SECOND PART OF REVELATION, relating to the things that shall be hereafter, or to the state of the church in the ages to come, after the time of the vision, with cautions and exhortations suitable to it.

Scene of the Visions. The throne of God, the consistory above, and heavenly church, representing God's power, majesty, authority, providence, and sure event of all his purposes.

A Sealed Book, containing a Revelation of the state of the church in after-ages, given to the lamb to open, or to Jesus Christ to reveal, for the good of the church, by St. John.

Chorus of Angels and Saints; or, the whole heavenly church sings a psalm of praise to the lamb.

The Revelation begins by opening the sealed book, which describes the future state of the church in seven successive periods.

SEVEN PERIODS.

First Period, shewing the state of the church under the Heathen Roman Emperors, from about the year 95, to about the year 323. The seals of the book opened in order.

Seven Seals.

1. **First Seal** represents a white horse, the rider with a crown, going forth to conquer, signifying the kingdom of Christ, or Christian Religion prevailing against the opposition of Jews and Heathen.

Chap. A. D.

ii.

iii.

iv.

v.

95

323

Seal

	Chap.	A. D.
Seal 2. Second Seal represents a red horse, power given to the rider to take peace from the earth; signifying the first memorable judgment on the persecutors of Christianity, in the destruction of the Jews under Trajan and Hadrian.		100 138
3. Third Seal represents a black horse, the rider with a balance to measure corn, signifying great scarcity of provision, near to famine, in the time of the Antonines.		138 193
4. Fourth Seal represents a pale horse, the name of the rider death, signifying a great mortality and pestilence, where-with the empire was punished in the reigns of Maximin and Valerian.		193 270
5. Fifth Seal represents the souls of the martyrs under the altar, their reward and deliverance in a short time; signifying the severe persecution in the reign of Dioclesian, with an encouragement to constancy, suitable to such times of difficulty.		270 304
6. Sixth Seal represents earthquakes, sun darkened, stars falling from heaven; signifying great commotions in the empire, from Maximian to Constantine the Great, who put a period to the persecution of Rome Heathen.		304 323
Interval between the first and second periods, represents an angel sealing 144,000 with the seal of the living God; signifying great numbers forsaking the idolatrous worship of the Heathen Roman Empire, and embracing the profession of Christianity.	vii.	
Chorus of the heavenly church blessing God for his salvation. One of the elders shews unto St. John the happiness of those who were faithful and constant to true religion, in the great trial of so grievous persecution.	v. 9.	

PERIOD II.

Second Period reveals the state of the church, and providence, in the times following the reign of Constantine, during the invasion of the empire by the northern nations; the rise and first progress of the Mahometan imposture, till the stop put to it in the western empire, which reaches from about the year 337, to the year 750.

Seven Angels receive seven trumpets to sound.

Seven trumpets.

1. First Trumpet represents hail and fire mingled with blood, cast on the earth; signifying great storms of war to fall on the empire, and the blood that was shed in the reigns of the Constantine family, and their successors, till things were settled under Theodosius.

Trumpet 2. Second Trumpet represents a mountain burning with fire, cast into the sea, whereby it became blood; signifying the invasion of Italy by the northern nations, and taking the city of Rome by Alaric.

3. Third Trumpet represents a burning star falling upon the rivers, which became bitter; signifying the ravages in Italy, putting an end to the Roman empire, and founding a kingdom of Goths in Italy itself.

4. Fourth Trumpet represents a third part of the sun and moon darkened; signifying the wars in Italy between Justinian's generals and the Goths; whereby the Exarchate of Ravenna was erected, and all remaining power and authority of Rome quite suppressed.

5. Fifth Trumpet represents the bottomless pit opened, and locusts coming out of it: signifying the rise of the Mohammedan religion and empire, and the great progress of both, till a stop was put to them by a contention for the succession.

Chap.	A. D.
viii.	337
	750

337
379

379
412

412
493

493
568

ix.	568
	675

6. Sixth

6. Sixth Trumpet represents four angels loosed, which were bound in the river Euphrates; signifying the re-union of the divided Saracen power, the invasion of Europe by them, and threatening the conquest of it, till defeated by Charles Martel.

Chap. A. D.

635

750

PERIOD III.

Third period of the vials reveals the state of the church and providence, in the times of the last head of Roman government, represented by the beast; for 1260 years, to its final overthrow, from about the year 756, to about the year 2016.

756

2016

An Angel, or Nuntius, brings a little book, the remainder of the sealed book opened by the Lamb, and gives it to St. John to eat; signifying a farther Revelation of what was to follow in order of time, to the end of the world.

x.

Three general descriptions of this period.

1. First general description represents the temple measured; part given to the gentiles; two witnesses prophesy in sackcloth 1260 days; signifying the corrupt state of the church, and the constancy of some faithful witnesses to the truth, though under severe persecutions during this whole period.

xi.

2. Second general description represents a woman forced to fly into the wilderness for safety, and protected there 1260 days; signifying the persecution and preservation of the church during the same period.

xii.

3. Third general description represents a monstrous wild beast rising out of the sea, with seven heads, ten horns, as many crowns, and titles of blasphemy, who was to continue forty and two months; signifying that new Roman power, which should use its authority to promote idolatrous worship, and to

xiii.

persecute all who would not submit to it, and should be supported by another power like unto its own form and constitution, during the same period.	Chap.	A. D.
Chorus of the heavenly church celebrates in an hymn, the happiness of those who remain faithful and constant.	xiv.	
Nuntius, an Angel comes down from heaven to declare the certain and severe punishment of the enemies of truth, and pure religion, in this period.		
Seven Angels receive seven cups full of the wrath of God; signifying, that the enemies of truth and pure religion in this period, shall be severely punished in the course of it, as well as they shall be utterly destroyed in the end.	xv.	
The oracle gives order to the seven angels, to pour out their vials or cups.	xvi.	
<i>Seven Vials.</i>		
First Vial poured on the earth; a grievous sore on the worshippers of the beast, signifying the great commotions throughout the whole empire, under the family of Charles the Great, by which that family becomes extinct, and by which both the empire and crown of France are transferred to other families.		830 988
2. Second Vial poured on the sea, it becomes as the blood of a dead man; signifying the great bloodshed of the holy war, to recover Jerusalem from the Saracens.		1040 1190
3. Third Vial poured on the rivers and fountains; they become blood; signifying the bloody civil wars between the Guelphs and Gibellines, the papal and imperial factions, when the popes were driven out of Italy into France.		1200 1371
4. Fourth Vial poured on the sun, which has power given it to scorch men; signifying the long wars in Italy, Germany, France, and Spain, occasioned by a long schism in the papacy. Turks take Constantinople, and put an end to the		1378 1530

eastern

eastern empire. Pestilential diseases occasioned by intemperate heat.	Chap.	A. D.
5. Fifth Vial poured on the seat of the beast, or his throne: signifying the reformation, and the confirmation of it by the principal states of Europe, notwithstanding all opposition from the pope, and in opposition to the papal authority.		1560 1650
6. Sixth Vial poured on the river Euphrates, makes way for the kings of the east. This seems, in the order of the prophecies, to be yet future; but may likely mean some invasion of the pope's dominions from its eastern boundary, or the adriatic.		1670 1850
7. Seventh Vial poured on the air, the seat of Satan's empire, describes the utter ruin of this persecuting idolatrous Roman government, or mystical Babylon, at the end of this period.		1850 2016
Nuntius, an angel-interpreter, more fully explains the character of this idolatrous persecuting power, which should corrupt the church, and persecute the faithful, during this period.	xvii.	
Another angel sent from heaven, to confirm the utter and lasting destruction of this mystical Babylon, as a punishment for her idolatrous corruptions and persecution.	xviii.	
Chorus of the heavenly church, sings the praise of God, for his righteous judgments.	xix.	
A vision of Christ, leading an army out of heaven, strongly represents the certain accomplishment of this prophecy.		
PERIOD IV.		
An Angel sent from Heaven, to shut up Satan in the bottomless pit, as in a secure prison, for one thousand years, during which time there will be a very happy state of the church, in purity, peace, and prosperity.	xx.	

PERIOD V.

After the thousand years of the church's prosperity shall be expired, Satan will be loosed again for a little season, a new attempt will be made to revive the corruptions of the church, and a spirit of persecution, which shall end in the final destruction of Satan's power, and of all the enemies of pure and true religion.

Chap. A. D.
v. 7.

PERIOD VI.

The general resurrection, and final judgment; the everlasting destruction of the wicked.

v. 11.

PERIOD VII.

The seventh period concludes the whole prophecy, in the vision of new heavens, and a new earth, representing in strong images, the extent, security, riches, and grandeur of the heavenly Jerusalem; signifying the consummate happiness of the heavenly state.

xxi.

Thus, the prophecies of this Revelation issue in an eternal Sabbath: The sure reward of all who shall be found faithful and constant in the true religion of Jesus Christ.

xxii.

THE CONCLUSION confirms the truth and certainty of these prophecies, warns against corrupting them, exhorts to hope the accomplishment of them; an useful spirit and temper, to give good men consolation in all their present afflictions, and to preserve them from the corruptions of religion, how prevailing soever in their own times; which is,

v. 6.

The useful moral, and principal doctrine of all these prophecies.

P A R T II.

Prophetic Discourses, from the ancient Heathen.

Socrates' prophetic discourse concerning a divine teacher.

IT is altogether necessary you should wait for some person to teach you how you ought to behave yourself both towards the Gods and men.

Alcib. And when will that time come, Socrates? And who is he that will instruct me? with what pleasure should I look upon him!

Socrates. He will do it, who takes a true care of you. But methinks, as we read in Homer, that Minerva dissipated the mist that covered Diomedes's eyes, and hindered him from distinguishing God from man, so it is necessary he should in the first place scatter the darkness that covers your soul, and afterwards give you those remedies that are necessary to put you in a condition of discerning good and evil; for at present you know not how to make a difference between them.

Alcib. Let him scatter then, let him destroy this darkness of mine, and whatever else he pleases; I abandon myself to his conduct, and am very ready to obey all his commands, provided I may but be made better by them.

Socrat. Do not doubt of that. For this governor I tell you of has a singular affection for you.

Alcib. I think I must defer my sacrifice to that time.

Socra. You have reason; it is more safe so to do than to run so great a risque.

Alcib. Well then I will defer it, Socrates; and to express my thankfulness for the good counsel you have given me, give me leave to place on your head this crown which I wear on mine. We will present other crowns to the gods, and all the service we owe them, when I see that happy day; it will not be long before it come, if they please.

Plato's second Alcibiades.

The fourth Pastoral of Virgil; or, Pollio.

THE ARGUMENT.

The Poet celebrates the birth-day of Salonius, the son of Pollio, born in the consulship of his father, after the taking of Salonæ, a city in Dalmatia. Many of the verses are translated from one of the Sybils, who prophesy of our Saviour's birth.

SICILIAN muse, begin a loftier strain!
 Though lowly shrubs and trees that shade the plain,
 Delight not all; Sicilian muse, prepare
 To make the vocal woods deserve a consul's care.
 The last great age, foretold by sacred rhymes,
 Renews its finish'd course, Saturnian times
 Rowl round again, and mighty years, begun
 From their first orb, in radiant circles run.
 The base degenerate iron offspring ends;
 A golden progeny from heaven descends;
 O chaste Lucina, speed the mother's pains,
 And haste the glorious birth; thy own Apoll reigns!
 The lovely boy, with his auspicious face,
 Shall Pollio's consulship and triumph grace;
 Majestic months set out with him to their appointed race. }
 The father banish'd virtue shall restore,
 And crimes shall threat the guilty world no more.
 The son shall lead the life of gods, and be
 By gods and heroes seen, and gods and heroes see.
 The jarring nations he in peace shall bind,
 And with paternal virtues rule mankind.
 Unbidden earth shall wreathing ivy bring,
 And fragrant herbs (the promises of spring) }
 As her first off'rings to her infant king.
 The goats with strutting dugs shall homeward speed,
 And lowing herds, secure from lions feed.
 His cradle shall with rising flowers be crown'd;
 The serpent's brood shall die: the sacred ground
 Shall weeds and pois'nous plants refuse to bear,
 Each common bush shall Syrian roses wear.
 But when heroic verse his youth shall raise,
 And form it to hereditary praise;
 Unlabour'd harvests shall the fields adorn,
 And cluster'd grapes shall blush on every thorn.
 The knotted oaks shall showers of honey weep,
 And through the matted grass the liquid gold shall creep.

Yet

Yet of old fraud some footsteps shall remain,
The merchant still shall plough the deep for gain :
Great cities shall with walls be compass'd round ;
And sharpen'd shares shall vex the fruitful ground.
Another Typhis shall new seas explore,
Another Argos land the chiefs, upon th' Iberian shore.
Another Helen other wars create,
And great Achilles urge the Trojan fate :
But when to ripen'd manhood he shall grow,
The greedy sailor shall the seas forego ;
No-keel shall cut the waves for foreign ware ;
For ev'ry soil shall every product bear.
The labouring hind his oxen shall disjoin,
No plough shall hurt the glebe, no pruning-hook the vine : }
Nor wool shall in dissembled colours shine.
But the luxurious father of the fold,
With native purple, or unborrow'd gold,
Beneath his pompous fleece shall proudly sweat :
And under Tyrian robes the lamb shall bleat.
The fates, when they this happy web have spun,
Shall bless the sacred clue, and bid it smoothly run.
Mature in years, to ready honours move,
O of celestial seed ! O foster son of Jove !
See, lab'ring nature calls thee to sustain
The nodding frame of heaven, and earth, and main ;
See to their base restor'd, earth, seas, and air,
And joyful ages from behind, in crowding ranks appear.
To sing thy praise, wou'd heaven my breath prolong,
Infusing spirits worthy such a song ;
Not Thracian Orpheus should transcend my lays,
Nor Linus crown'd with never-fading bays :
Though each his heavenly parent shou'd inspire ;
The muse instruct the voice, and Phœbus tune the lyre.
Shou'd Pan contend in verse, and thou my theme,
Arcadian judges shou'd their god condemn.
Begin, auspicious boy, to cast about
Thy infant eyes, and with a smile, thy mother single out ;
Thy mother well deserves that short delight,
The nauseous qualms of ten long months and travel to
requite.
Then smile ; the frowning infant's doom is read,
No god shall crown the board, nor goddess bless the bed.



BOOK X.

EPISTOLARY DISCOURSES.

INTRODUCTION.

SEVERAL of the learned among the ancient Heathen excelled in the Epistolary style: and we are happy enough to be favoured with a variety of their compositions in this way. Cicero and Pliny have given us many excellent specimens, and perhaps they have never yet been exceeded by any merely human author. But here also, as upon other subjects, the Bible is above all praise. The lustre of its Epistles infinitely excels that of these celebrated classics. An attentive perusal and companion of the two parts of the following book will satisfy any capable and impartial reader as to the truth of this assertion.

SACRED



SACRED LITERATURE.

B O O K X.

P A R T I.

*Epistolary Discourses, from the Holy Scriptures and
Apocryphal writings.*

To Artaxerxes, king of Persia.

THY servants the men on this side the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour; therefore have we sent and certified the king, that search may be made in the book of the records of thy fathers; so shalt thou find in the book of the records, and know, that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king, that if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river. *Ezra 4. 11—16.*

Artaxerxes'

Artaxerxes' answer.

PEACE, and at such a time. The letter which ye sent unto us, hath been plainly read before me. And I commanded, and search hath been made, and it is found, that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

Ezra 4. 17—22.

Governor Tatnai's letter to king Darius.

UNTO Darius the king, all peace. Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls? we asked their names also, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded, and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus the king of Babylon, the same king Cyrus made a decree to build this house of God. And the vessels also of gold and silver, of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he had made governor: and said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place. Then came the same Sheshbazzar,
and

and laid the foundation of the house of God which is in Jerusalem. And since that time even until now hath it been in building, and yet it is not finished.. Now therefore if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter. *Ezra 5. 7—17.*

King Artaxerxes to Ezra the scribe.

ARTAXERXES, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree that all they of the people of Israel, and of his priests, and Levites in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God, which is in thine hand; and to carry the silver and gold which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem, and all the silver and gold that thou canst find in all the province of Babylon, with the free-will offering of the people, and of the priests, offering willingly for the house of their God, which is in Jerusalem: that thou mayest buy speedily with this money, bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God, which is in Jerusalem. And whatsoever shall seem good to thee and to thy brethren to do with the rest of the silver and the gold, that do after the will of your God. The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house. And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. Whatsoever is commanded by the God of heaven, let it be diligently done

done for the house of the God of heaven : for why should there be wrath against the realm of the king and his sons ? Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom upon them. And thou, Ezra, after the wisdom of thy God that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God ; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

Ezra 7. 12—26.

Jeremiah to the captives in Babylon.

THUS saith the Lord of hosts, the God of Israel unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon ; Build ye houses, and dwell in them ; and plant gardens and eat the fruit of them ; take ye wives, and beget sons and daughters ; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters ; that ye may be increased here, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it : for in the peace thereof shall ye have peace. For thus saith the Lord of hosts, the God of Israel ; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name : I have not sent them, saith the Lord. For thus saith the Lord, that after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord : and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord ; and I will bring you again into the place whence I caused you

you to be carried away captive. Because ye have said, The Lord hath raised us up prophets in Babylon; know that thus saith the Lord of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity; thus saith the Lord of hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach among all the nations whither I have driven them: because they have not hearkened to my words, saith the Lord, which I sent unto them by my servants the prophets, rising up early, and sending them; but ye would not hear, saith the Lord. Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent from Jerusalem to Babylon: thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name: Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes; and of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire; because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them: even I know and am a witness, saith the Lord. Thus shalt thou also speak to Shemaiah the Nehelamite, saying, Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, The Lord hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison and in the stocks. Now therefore why hast thou not reprov'd Jeremiah of Anathoth, which maketh himself a prophet to you? For therefore he sent unto us in Babylon, saying, This captivity is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.

Jeremiah 29. 4—28.

King Artaxerxes' letter to destroy the Jews.

THE great king Artaxerxes writeth these things to the princes and governors, that are under him from India unto Ethiopia, in an hundred and seven and twenty provinces. After that I became lord over many nations, and had dominion over the whole world, nor lifted up with presumption of my authority, but carrying myself alway with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom peaceable, and open for passage to the utmost coasts, to renew peace, which is desired of all men. Now when I asked my counsellors how this might be brought to pass, Aman, that excelled in wisdom among us, and was approved for his constant good-will, and stedfast fidelity, and had the honour of the second place in the kingdom, declared unto us, that in all nations throughout the world there was scattered a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms honourably intended by us, cannot go forward. Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil-affected to our state, working all the mischief they can, that our kingdom may not be firmly established; therefore have we commanded, that all they that are signified in writing unto you by Aman, (who is ordained over the affairs, and is next unto us,) shall all with their wives and children be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year: that they, who of old, and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

Esther 13. 1—8.

Artaxerxes' letter to revoke the former.

THE great king Artaxerxes, unto the princes and governors of an hundred and seven and twenty provinces from India unto Ethiopia, and unto all our faithful subjects, greeting. Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen; and endeavour to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good: and take not only
thankfulness

thankfulness away from among men, but also lifted up with the glorious words of lewd persons that were never good, they think to escape the justice of God, that seeth all things, and hateth evil. Oftentimes also fair speech of those that are put in trust to manage their friends affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities. Beguiling with the falshood and deceit of their lewd disposition, the innocency and goodness of princes. Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late, through the pestilent behaviour of them that are unworthily placed in authority. And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men; both by changing our purposes, and always judging things that are evident, with more equal proceeding. For Aman a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us, had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all men, as the next person unto the king. But he, not bearing his great dignity, went about to deprive us of our kingdom and life: having by manifold and cunning deceits, sought of us the destruction as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation. For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians. But we find that the Jews, whom this wicked wretch hath delivered to utter destruction are no evil-doers, but live by most just laws: and that they be children of the most high and most mighty living God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner. Wherefore ye shall do well, not to put in execution the letters sent unto you by Aman the son of Amadatha. For he that was the worker of these things, is hanged at the gates of Susa, with all his family: God who ruleth all things, speedily rendering vengeance to him according to his deserts. Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws. And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who, in the time of their affliction, shall set upon them. For Almighty God hath

turned to joy unto them the day, wherein the chosen people should have perished. Ye shall therefore among your solemn feasts keep it an high day with all feasting: that both now and hereafter there may be safety to us, and the well-affected Persians; but to those which do conspire against us, a memorial of destruction. Therefore every city and country whatsoever, which shall not do according to these things shall be destroyed without mercy, with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever. *Esther 16 chapter.*

The Romans to the Jews.

GOOD success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them. If there come first any war upon the Romans, or any of their confederates throughout all their dominion, the people of the Jews shall help them, as the time shall be appointed, with all their heart. Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenant without taking any thing therefore. In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them. Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans: but they shall keep their covenants, and that without deceit. According to these articles did the Romans make a covenant with the people of the Jews. Howbeit, if hereafter the one party or the other shall think meet to add or diminish any thing, they may do it at their pleasures; and whatsoever they shall add or take away, shall be ratified. And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews? If therefore they complain any more against thee we will do them justice, and fight with thee by sea and by land.

1 Maccabees 8. 23—32.

King Ptolemy to his captains.

KING Ptolemy Philopator to his governors in Egypt, and all who are appointed over his affairs, grace and health : both we and our children are well, the great God prospering our undertakings as we would wish. Some of our friends through an evil mind frequently applied to us, and persuaded us that the Jews in our dominion had entered into a conspiracy, and ought to be punished with strange tortures as rebels. Feigning that our affairs would never prosper till that was done, because they bare hate to all nations. And they led them bound, and tortured them as slaves, or rather as traitors, to destroy them without any judgment or examination, with a cruelty greater than that of the Scythians. But we severely threatened them, inasmuch as we bear good-will to all men, and hardly spared their lives : and knowing that the God of heaven safely protects the Jews, as a father who always striveth for his children, and duly considering the firm and friendly good-will which they have had towards us and our ancestors, we have justly acquitted them of every thing whatever. And we have ordered all to return to their own home, and that no person in any place do them any injury whatever ; neither reproach them for any thing which has been done wrong against them. For know ye, that if we design evil against them, or shall any ways afflict them, we shall have not man, but the Lord of all power, the Most High God against us, to revenge those acts in every point unavoidably for ever. Fare ye well.

The Apostles to the churches.

THE apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law ; to whom we gave no such commandment. It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul ; men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things ; that ye

abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Acts 15. 23—29.

Lyfias to Felix.

CLAUDIUS Lyfias, unto the most excellent governor Felix, sendeth greeting. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council: whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me, how that the Jews had laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what they had against him. Farewel.

Acts 23. 26—30.

St. Paul to the Ephesians.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: grace be to you and peace from God our father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: in whom also we have obtained

tained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom, and revelation, in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power: which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.

And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins hath quickened us together with Christ; by grace ye are saved: and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding richness of his grace, in his kindness towards us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember that ye being

being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, (Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body, by the cross, having slain the enmity thereby:) and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the mystery, (as I wrote afore in few words; whereby when ye read ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God; according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith

faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love. This I say, therefore,
and

and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart; who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus; that ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Be ye therefore followers of God, as dear children: and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: for the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord. And have no fellowship with

with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Wives submit yourselves to your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hateth his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Children obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment, with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly as I ought to speak. But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for the same purpose, that ye might know our affairs, and that ye might comfort your hearts. Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen. Written from Rome unto the Ephesians by Tychicus.

Epistle of St. James.

JAMES, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience.

patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father

Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? but ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he

he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.

My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessings and cursings. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man, and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying, and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

From whence come wars and fightings among you? come they not hence, even of your lusts, that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye

ask

ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers, and adulteresses, known ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, the spirit that dwelleth in us, lusteth to envy? But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God; resist the devil, and he will flee from you: draw nigh to God, and he will draw nigh to you: cleanse your hands, ye sinners, and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one law-giver, who is able to save, and to destroy: who art thou that judgest another? Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain: whereas ye know not what shall be on the morrow: for what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the Lord will, we shall live, and do this or that. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Go to now, ye rich men, weep and howl for your miseries, that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days. Behold, the hire of the labourers, who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not

not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure, ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay, nay; lest ye fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins,

1 Epistle of St. Peter.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the fore-knowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold tempta-

tions: that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven, which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you, at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you: who by him do believe in God that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Wherefore

Wherefore laying aside all malice and all guile and hypocrisies and envies and all evil-speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme: or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men: love the brotherhood: fear God: honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow his steps: who did no sin, neither was

guile found in his mouth : who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed himself to him that judgeth righteously : who his own self bare our sins in his own body on the tree : that we being dead to sin should live unto righteousness : by whose stripes ye were healed. For ye were as sheep going astray : but are now returned unto the shepherd and bishop of your souls.

Likewise, ye wives, be in subjection to your own husbands ; that if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear : whose adorning let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel : but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands ; even as Sarah obeyed Abraham, calling him lord : whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life ; that your prayers be not hindered. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous ; not rendering evil for evil, or railing for railing : but contrariwise, blessing ; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good ; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers, but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good ? But and if ye suffer for righteousness' sake, happy are ye : and be not afraid of their terror, neither be troubled ; but sanctify the Lord God in your hearts : and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear : having a good conscience ; that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better if the will of God be so, that ye suffer for well-doing, than for evil-doing.

For

For Christ also hath once suffered for sins, the just for the unjust (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ who is gone into heaven, and is on the right hand of God, angels and authorities, and powers being made subject unto him.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin; that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to same excess of riot, speaking evil of you: who shall give an account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen. Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you: but rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory, and of God resteth upon you: on their part he is evil spoken

of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? and if the righteous scarcely be saved, where shall the ungodly and sinner appear? Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful creator.

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen. By Silvanus, a faithful brother unto you (as I suppose) I have written briefly, exhorting and testifying, that this is the true grace of God wherein ye stand. The church that is at Babylon, elected together with you, saluteth you, and so doth Marcus my son. Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

1 *Epistle of St. John.*

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father: and was manifested unto us; that which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that our joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us; if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith, he abideth in him, ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. I write unto

unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers; because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists: whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: but, he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father. And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but, as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

Behold

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him ; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law : for sin is the transgression of the law. And ye know that he was manifested to take away our sins ; and in him is no sin. Whosoever abideth in him sinneth not : whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you : he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil ; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin ; for his seed remaineth in him : and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him ? because his own works were evil, and his brother's righteous. Marvel not my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer : and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? My little children, let us not love in word, neither in tongue ; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight, And this is

is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world. Hereby know ye the spirit of God : every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God : and this is that spirit of antichrist, whereof you have heard that it should come, and even now already is it in the world. Ye are of God, little children, and have overcome them : because greater is he that is in you, than he that is in the world. They are of the world : therefore speak they of the world, and the world heareth them. We are of God : he that knoweth God, heareth us ; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another : for love is of God ; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God ; for God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love ; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment : because as he is, so are we in this world. There is no fear in love ; but perfect love casteth out fear : because fear hath torment : he that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen ? And this

this commandment have we from him, That he who loveth God, love his brother also.

Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us, eternal life: and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death. We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eterna llife. Little children, keep yourselves from idols. Amen

P A R T II.

Epistolary Discourses from the ancient Heathens.

Xenophon to Crito.

OUR wise master Socrates was wont to say, that those parents who took more care to enrich their children, than educate them virtuously, did like grooms that fed their horses high, and neglected to train them to the manage. Hereby though these beasts were in better case, yet were they nevertheless worse for service; whereas the excellency of that creature consists not in his fatness, but his serviceableness in war. No less mistaken are all fathers that purchase great estates for their sons, and then omit to bestow the same care on their persons, by which means their possessions will be more valued than themselves; whereas, on the contrary, a man ought always to be more esteemed than his land. Whosoever therefore breeds his children well, gives them much, though he leaves them little. The condition of the mind is alone to be respected. Good men require only what is sufficient: bad ever thirst after excess. Supply your child's necessities, and being well educated he will despise superfluous plenty. Farewel.

Savages' Letters of the Ancients.

Pontius Pilate to the emperor Tiberius.

I AM witness of the Jews entailing misery on themselves, and their posterity, prompted by a pernicious envy, to an unjust and cruel sentence. The express declaration of the oracles established among them, by the venerable authority of their ancestors, promised the coming of their God by the medium of a young virgin, to be their rightful prince; and these oracles had their event in the time of my government of Judea; for there is scarce a man of these parts but is witness of his giving sight to the blind, cleansing the leprous, and curing the lame; he in the eyes of all men drove out devils, and delivered those that were possessed with unclean spirits; from the graves he revived the dead; the

the tempestuous winds obeyed him, and the waves like firm land supported him. These and a vast number of other miracles got him the title of the Son of God. But the envy and hatred of the chief priests, prompted them to an open opposition of him, which ended lately in seizing him, and bringing him as a criminal before me, laden with the odious names of a magician, deserter, oppugner of, and apostate to, the laws of their country. Deceived by their specious pretences, and believing their eager complaints, I caused him, pursuant to the Roman laws, to be scourged, and afterwards delivered him into their hands, to be proceeded against according to their own customs and laws: in pursuit of these they condemned and hung him upon a cross; and when his friends were permitted to bury his body, they set a guard of soldiers over him, of which number were several of my troops, who beheld him arise the third day from the dead. But in nothing did the villany of the Jews more appear, than extending their malice beyond the grave, by bribing with large rewards the soldiers to say, that his disciples came by night and stole him away. The soldiers took the money, however they every where declare, that they saw both the vision of angels, and Jesus rise from the dead. These things I thought it my duty to acquaint your majesty with, lest any one through the false and insinuating arts of the Jews, should endeavour to impose upon you, in so important a matter of fact.

Savages' Letters of the Ancients.

Lentulus, governor of Jerusalem, to the senate and people of Rome.

THERE has lately appeared in these parts, a man of singular virtue, who is yet alive, named Jesus Christ, whom the Gentiles call the prophet of truth, and his followers the Son of God. He cures all distempers, and redeems the dead themselves. As to his person he is tall and comely, and of a venerable aspect, which gives both love and awe; his hair bright, curling, and flowing down his shoulders, parted in the middle of the head after the Nazarite mode. His countenance plain and most open, his face without spot or wrinkle, and adorned with a modest blush; his nose and mouth of a graceful turn, a beard forked, large, though not long, and red, as his hair; his eyes bright and voluble; when he reprehends, terrible; when he admonishes, amiable, and pleasant, as is consistent with gravity. He has never been seen to laugh, but often to weep. His discourse

discourse is modest and grave, without loquacity; his limbs justly proportioned, and to the eye agreeable, and beautiful among the sons of men. *Savages' Letters of the Ancients.*

Socrates to king Ochus.

YOU profer me part of your kingdom, and invite me to it, but that not so much to share with you in the government, as to govern both your subjects, and yourself. For my part, lord Ochus, I have never yet known how to command, and would no more undertake such a task, than pretend to play at dice without ever being taught. If others were of the same mind, we should doubtless have fewer troubles than we have; whereas now the confidence of those that are ignorant exceeds the ability of such as are skilful. Hence it comes, that fortune is made yet greater than she really is by these men, whose folly encreases her power. Besides, I know well that more honour and esteem is due to a king, than a private person; and as I had rather go a foot, than ride without skill to manage my horse, so shall I never take care to gild my days, with glorious afflictions. Farewel. *Savages' Letters of the Ancients.*

Isocrates to Demonius.

WE are all sensible the opinions of good and bad men, differ much, and in many things, especially in matters of friendship and conversation. The latter will only value you when present; whereas the former always shew the same respect for their friends, though they be never so remote from them. Likewise the friendship of those lasts to perpetuity, whilst that of the others vanishes as soon as professed. Judging therefore it would be more proper for such as thirst after wisdom and glory to hearken to the virtuous than vicious, I have determined to send you this letter, as well to confirm the friendship betwixt us, as to revive the memory of that long familiarity, which was between your father and me, since it is but reasonable a son should succeed to his father's friends, as well as to his estate. Those that instruct youth how they should speak, certainly do well, but those that teach them how to live, undoubtedly do better; for the former only direct the tongue, whereas the latter reform the mind. As for the first, I shall at present omit giving you rules for discourse, and confine myself, wholly to instructing you how
you

you ought to live, shewing what you are to avoid, what to seek, and with whom you are to converse. Virtue is certainly the most noble and secure possession a man can have. Beauty is worn out by time, or impaired by sickness. Riches lead youth rather to destruction, than welfare, and without prudence are soon lavished away. While virtue alone, the only good that is durable, always remains with the person that has once entertained her. She is preferable both to wealth and a noble extraction, sloth being ever esteemed blameable, and labour honourable, and praise-worthy. Why else was Hercules so much commended, or Theseus so highly valued by his posterity? But considering the good life of the honest man your father, you need go no farther than your own family, for an example to square your actions by. His single pattern will display more conduct than all the doctrine I can preach to you. Whilst he lived, he paid the greatest deference to virtue, nor ever suffered himself to be overcome by ease and idleness. He rather continually devoted his life to labour and exercise, whereby his body grew more robust, and mind more enlivened. He never sought after more riches, than were necessary for his ordinary support, and used those he had with such moderation as if he had only regard to immortality. He was not a mechanic in his way of living, though in his profession; but lived like a gentleman, always endeavouring to be as serviceable to his friends as he could, ever setting a greater value upon virtuous persons, than his parents. But I should never have done, should I proceed to relate all the commendable customs of that great man. I shall therefore reserve what is farther to be said for another occasion, where it may be proper to speak of him. My present purpose was only to let you know, by the by, what a good man you had to your father. By his life you ought to regulate your own, taking a pattern of your proceedings from his practice, which you are no less acquainted with than I can be. Nevertheless to acquit myself of the duty of a friend, I have determined to present you with the following instructions.

1. Shew yourself at all times religious towards the Gods; and that not only by oblations and sacrifices; but also with vows and prayers, that you may be said both to employ your wealth well, and to satisfy the world of your faith.

2. Always honour the Gods, that you may not only be esteemed devout, but likewise obedient to the laws.

3. Behave yourself to your parents, as you would have your children do to you, when you shall have any.

4. Exercise

4. Exercise your body frequently, that you may thereby become robust and healthy.
5. Be not immoderate in mirth, nor over-forward in talking, the one proceeding from folly, and the other from presumption.
6. What is improper to be done, do you esteem improper to be said.
7. Do not put on a melancholy air, for fear men take it for a token of ignorance.
8. Do not think to conceal an illact, for though no body should come to know it otherwise, yet will your conscience discover it in your face.
9. Fear the Gods, honour your parents, respect your friends, and obey the laws.
10. Partake only of virtuous recreations, for, as these divert, the contrary hurt.
11. Avoid giving occasion for calumny, if possible, though never so improbable, because the majority of men, not knowing the truth, are apt to be governed by opinion.
12. Do every thing as if every body saw you, for though you have a mind to conceal any thing, yet will it at length come to be known.
13. You will always be valued, if you do nothing that you should blame in others.
14. It is as discommendable a thing to refuse instruction, as a present from a friend.
15. Employ your time in improving yourself by other men's documents; so shall you come easily by what others have laboured hard for.
16. Prefer knowledge to wealth, for the one is transitory, and the other perpetual.
17. Do not grudge travelling into distant countries for knowledge; when the merchant does the like after gain.
18. Be affable in your address, and inoffensive in your behaviour.
19. Be courteous to every one, but converse chiefly with good men; so shall you frustrate the calumnies of the bad, and acquire the favour of the good.
20. Do not always keep company with the same persons, nor discourse still on the same subject, for the best things at length grow tedious.
21. Accustom yourself to bear with misfortunes, that you may be able to do so when you are obliged to it.
22. Be more careful of keeping your word than your money, it being not a little commendable for a man to behave himself so

so that he may be trusted as much on account of his honesty, as his bond.

23. Tell your secret to nobody, unless where it is as beneficial to him that hears it, as to you that discover it.

24. Never engage in friendship with any one, till you know how he has dealt by his other friends.

25. Do not be over-hasty in declaring yourself a friend, but when you have once done so, persevere in your friendship, for it is equally as unreputable to change ones friends often, as to have none at all.

26. To make trial of your friends, communicate to them what you would have divulged, for if they reveal it, no damage will accrue to you, and if they conceal it, you have the satisfaction you desired.

27. Always prevent your friends necessities, by supplying them before they shall ask.

28. Esteem it no less a misfortune to be out-done by your friends benefits, than your enemies injuries.

29. Admit into your friendship not only those that lament your adversity, but likewise those that envy your prosperity, because the former many times turn to the latter.

30. Talk often on your absent friends in company of those that are present; to the end they may think they shall be well spoken of upon the same occasion.

31. Not only endeavour to get riches, but to enjoy them when you have done, for in the former case, you will have the pleasure of heaping them up, and in the latter of using them.

32. Never torment yourself with repining at your condition, be it what it will; but rather do all you can to better it.

33. Never reproach any man's misfortune, because fortune is common to us all, and nobody knows what he may come to.

34. Always relieve good men; but he that is charitable to the bad, bestows favours upon dogs, that will bark even at their benefactors.

35. Be not grave in slight matters, nor slight in grave, because all that is out of season is impertinent.

36. Be careful how you behave yourself in drink, and always rise before you are fuddled; for when the mind is once over-charged with wine, it is like a horse that overthrows its rider.

37. When you have a mind to gain any man's friendship, speak well of him, to the end it may come to his hearing.

38. The beginning of friendship is praise, and of enmity detraction.

39. When you are about to do any thing, have regard to what is past, which will give you a great light into what is to come.

40. Be not over-hasty in your deliberation, but when you have once determined a thing, be sure to persevere in it.

41. Happiness is the greatest blessing that can come from heaven, and good counsel that which comes from ourselves.

42. When you have not courage to begin an attempt, confer first with your friend in the third person, so shall you have his opinion, without discovering yourself.

43. When you are determined to advise with any one, about doing any thing, consider first how he has behaved himself in his own affairs, for it is unlikely he will be able to counsel you well, when he could not do so to himself.

44. Nothing can spur a man on more to take care of himself, than the consideration of losses he has sustained by his indiscretion ; for we should not be so desirous of health, were it not for the incommodities of sickness.

45. Always conform to the manners of your prince, whereby you will secure his favour, and consequently have greater authority with the people.

46. When you shall be promoted to any post, never advise with bad men that are your inferiors ; if you do, you will be sure to bear all the blame of their counsel.

47. Lay down a public charge, rather with reputation, than riches ; ever considering, that a good name is at all times preferable to a good estate.

48. Endeavour to get a superiority, and yet content yourself with an equality.

49. It is better to be a poor good man, than a rich knave : for riches are only of use to the living, and virtue is of much greater service to the dead.

50. Do not envy those that enrich themselves unlawfully ; but rather those that ruin themselves by doing good ; for though these last have nothing else to rely upon, yet will they have virtuous hopes.

51. Enure your body to labour, and your mind to thought ; so shall you be able to effect whatever you undertake, and to foresee what will be most beneficial to you.

52. Consider well what you have to do, because oftentimes the tongue forestalls the mind.

53. Reflect that there is nothing permanent in this world ; and then you will neither be overjoyed at prosperity, nor dejected in adversity.

54. Take

54. Take only two occasions of speaking, either of those things you are well acquainted with, or of those you stand in need of; for of all others, it is for the most part better to hold ones tongue than to talk.

55. Enjoy good things moderately, and bear with bad patiently.

56. Endeavour to be as secret as you can, for it would be absurd to keep your money locked up, and let every body know your intentions.

57. Ever apprehend reproach, more than danger.

58. Death is a frightful thing to wicked men, but the virtuous need only stand in awe of dishonour and ignominy.

59. Live always as securely as you can; but if honour calls you to risk your life, it is better to fight bravely, than to avoid it shamefully, especially considering we are all born to die, and virtuous people have only the privilege to die well.

Do not wonder, dear Demonius, that many of the foregoing precepts, suit not with your years. I at first determined not only to counsel you for the present, but to leave you instructions for the future, which I doubt not you will soon be able to relish. Not being willing that you should have recourse to any other master, I took care to insert at once all that I thought might be useful to you. Though youth, like sick people, be generally apt to desire what is hurtful for them, yet I thank the gods, I have reason to conceive another opinion of you. I can easily perceive by your studies, what your future life will be, for he that so early can apply himself to virtue, must of consequence delight in the rules that lead him to it. There is no better incentive to commendable actions, than consideration of what content they bring, whereas, on the contrary, sloth and luxury both tire and disgust us. Virtue alone can occasion a durable delight. I cannot say, but vice has its pleasure in the beginning, but grief and repentance soon succeed, and what at first has a satisfaction becomes at last a torment. In all affairs of this life we have more regard to the end, than beginning, and judge of every thing by its event. You may also consider, that wicked men have no constancy in their proceedings, whereas virtuous persons cannot alter their course without exposing themselves to the greatest infamy, for what is looked upon as unnatural to the former, will be reputed monstrous in the latter. If we blame liars for uttering falsties, much greater reason have we to do those that have all their manners irregular, for they not only do injury to themselves, but

likewise prove ungrateful to fortune, which has blessed them with riches and honour. Moreover, if we have regard to the immortal gods, we may see what difference they have always put between virtue and vice. Jupiter, that begot both Hercules and Tantalus, raised the one to immortality for his virtue, and severely punished the other for his wickedness. These examples must needs induce us to abhor vice and love virtue. To conclude, therefore, dear Demonicus, I do not desire you should confine yourself wholly to my precepts. You have many great poets that will instruct you how to live; and as the bee flies from flower to flower, and takes from each what is proper for its purpose, so do I advise you to inspect all the manners and writings of mankind to form the conduct of your life. Farewel.

Pliny to Trajan, Emperor of Rome.

IT is my custom, Sir, to consult you upon all things about which I have any doubt. For who can better either resolve my doubts, or remove my ignorance? I never was present at any of the processes against the Christians. Therefore, I know neither what it is in them that uses to be punished; nor how far the inquiry concerning them uses to be carried. Moreover, I hesitated not a little, whether there was not some distinction of ages to be made; whether the weakest differ in guilt from the more robust; whether pardon may be granted to the penitent; or if it ought to be no advantage to him, who was really a Christian, to have left off being so; withal, whether the name itself, without any other crimes, or crime going along with the name, ought to be punished. In the mean time, with respect to those who were brought before me as Christians, I observed this method: I asked them, whether they were Christians? And when they confessed, I asked them a second, and a third time, threat'ning the punishment. Those who persevered I ordered to be carried off. For whatever that might be which they confessed, I did not doubt that their contumacy and inflexible obstinacy ought to be punished. There were others infected with the like phrensy, whom, because they were Roman citizens, I set down as to be remitted to the city. The crime, as commonly happens, spreading itself by the very prosecution, more species thereof immediately occurred. An anonymous libel was given in, containing
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the names of many. These denied that they were Christians, or ever had been; whilst at the same time they invoked the gods, I repeating the form before them, and by offering incense and wine worshipped your image, which, for this purpose, I had ordered to be brought along with the statutes of the gods. Moreover, they reviled Christ: none of which things, they say, those who are really Christians can be compelled to do. Therefore I judged they were to be dismissed. Others, came by an informer, said they were Christians, but denied it again; they had been so, but had left off some three years ago, some more years, and some even twenty. All these worshipped both your image and the statutes of the gods. These also reviled Christ. They affirmed, however, that this was the whole of their fault or error: that they were wont on an appointed day to meet before it was light, and to sing with one another an hymn to Christ as a god; and to bind themselves with an oath not to do any wicked thing, but to commit no thefts, no robberies, no adulteries, to break no promise, and to refuse giving no pledge when asked. These things finished, it was their custom to depart, then to meet again, in order to take food, which, however, was innocent and eaten in common. But even this they had left off doing after my edict, whereby, according to your orders, I had prohibited illegal societies. From this account, I judged it more necessary to search out the truth, even by torture, from two young women who were called deaconesses. But I found nothing else but a perverse and immoderate superstition. Wherefore, deferring farther cognizance of the matter, I have recourse to you for advice. For it seems to me a matter worthy of deliberation, chiefly because of the number of those who are in danger. For many of all ages, of every rank, and of both sexes also, are called to account and will be called. Neither through the cities only, but the villages also and the country, is the contagion of that superstition spread, which it appears, may yet be stopped and corrected; at least it is very certain, that the almost desolate temples are begun to be frequented, and the sacred rites long neglected to be renewed. Moreover, the victims every where are sold, of which hitherto scarce any buyer was found. From this it is easy to collect what a multitude of men may be reclaimed, if there is allowed place for repentance.

Trajan to Pliny.

YOU have my Secundus, followed the method which you ought, in discussing the causes of those who were delated to you as Christians. Nor indeed is it possible, in general, to determine any thing which may have the appearance of a certain rule in this matter. These men are not to be searched after by you. If they are accused and convicted, they are to be punished: yet so, that if any denies himself to be a Christian, and makes the same manifest in fact, namely, by worshipping our gods, although he may have been suspected formerly, let him obtain pardon on account of his repentance. But anonymous libels presented ought to have no weight in any criminal trial, for it is a very bad precedent, and by no means belonging to this age.

*Pliny's Letters.**Pliny to Tacitus.*

YOUR request that I would send you an account of my uncle's death, in order to transmit a more exact relation of it to posterity, deserves my acknowledgements; for if this accident shall be celebrated by your pen, the glory of it, I am well assured, will be rendered for ever illustrious. And notwithstanding he perished by misfortune, which, as it involved at the same time a most beautiful country in ruins, and destroyed so many populous cities, seems to promise him an everlasting remembrance; notwithstanding he has himself composed many and lasting works; yet I am persuaded, the mentioning of him in your immortal writings, will greatly contribute to eternize his name. Happy I esteem those to be, whom providence has distinguished with the abilities either of doing such actions as are worthy of being related, or of relating them in a manner worthy of being read; but doubly happy are they who are blessed with both these uncommon talents: in the number of which my uncle, as his own writings, and your history will evidently prove, may justly be ranked. It is with extreme willingness, therefore, I execute your commands; and should indeed have claimed the task if you had not enjoined it. He was at that time with the fleet under his command at Misenum. On the 24th of August, about one in the afternoon, my mother desired him to observe a cloud which appeared of a very unusual size and shape. He had just returned from taking the benefit of the sun, and after bathing himself in
cold

cold water, and taking a slight repast, was retired to his study: he immediately arose and went out upon an eminence from whence he might more distinctly view this very uncommon appearance. It was not at that distance discernible from what mountain this cloud issued, but it was found afterwards to ascend from mount Vesuvius. I cannot give you a more exact description of its figure, than by resembling it to that of a pine tree, for it shot up a great height in the form of a trunk, which extended itself at the top into a sort of branches; occasioned, I imagine, either by a sudden gust of air that impelled it, the force of which decreased as it advanced upwards, or the cloud itself being pressed back again by its own weight, expanded in this manner: it appeared some times bright and sometimes dark and spotted, as it was either more or less impregnated with earth and cinders. This extraordinary phenomenon excited my uncle's philosophical curiosity to take a nearer view of it. He ordered a light vessel to be got ready, and gave me the liberty, if I thought proper, to attend him. I rather chose to continue my studies; for, as it happened, he had given me an employment of that kind. As he was coming out of his house he received a note from Rectina the wife of Bassus, who was in the utmost alarm at the imminent danger which threatened her; for her villa being situated at the foot of mount Vesuvius, there was no way to escape but by sea; she earnestly entreated him therefore to come to her assistance. He accordingly changed his first design, and what he began with a philosophical, he pursued with an heroic turn of mind. He ordered the galleys to be put to sea, and went himself on board with an intention of assisting not only Rectina, but several others; for the villas stand extremely thick upon that beautiful coast. When hastening to the place from whence others fled with the utmost terror, he steered his direct course to the point of danger, and with so much calmness and presence of mind, as to be able to make and dictate his observations upon the motion and figure of that dreadful scene. He was now so nigh the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ships, together with pumice-stones, and black pieces of burning rock: they were likewise in danger not only of being a-ground by the sudden retreat of the sea, but also from the vast fragments which rolled down from the mountain, and obstructed all the shore. Here he stopped to consider whether he should return back again; to which the pilot advising him, Fortune, said he, befriends the brave; carry

carry me to Pomponianus. Pomponianus was then at Stabiae, separated by a gulph, which the sea, after several insensible windings, forms upon the shore. He had already sent his baggage on board; for tho' he was not at that time in actual danger, yet being within the view of it, and indeed extremely near, if it should in the least increase, he was determined to put to sea as soon as the wind should change. It was favourable, however, for carrying my uncle to Pomponianus, whom he found in the greatest consternation: he embraced him with tenderness, encouraging and exhorting him to keep up his spirits, and the more to dissipate his fears, he ordered, with an air of unconcern, the baths to be got ready; when after having bathed, he sat down to supper with great cheerfulness, or at least (what is equally heroic) with all the appearance of it. In the mean while the eruption from mount Vesuvius flamed out in several places with much violence, which the darkness of the night contributed to render still more visible and dreadful. But my uncle, in order to sooth the apprehensions of his friend, assured him it was only the burning of the villages, which the country people had abandoned to the flames: after this he retired to rest, and it is most certain he was so little discomposed as to fall into a deep sleep; for being pretty fat, and breathing hard, those who attended without actually heard him snore. The court which led to his apartment being now almost filled with stones and ashes, if he had continued there any time longer, it would have been impossible for him to have made his way out; it was thought proper therefore to awaken him. He got up, and went to Pomponianus and the rest of his company, who were not unconcerned enough to think of going to bed. They consulted together whether it would be most prudent to trust to their houses, which now shook from side to side with frequent and violent concussions; or fly to the open fields, where the calcined stones and cinders, tho' light indeed, yet fell in large showers, and threatened destruction. In this distress they resolved for the fields, as the less dangerous situation of the two: a resolution, which, while the rest of the company were hurried into by their fears, my uncle embraced upon cool and deliberate consideration. They went out then, having pillows tied upon their heads with napkins; and this was their whole defence against the storm of stones which fell round them. It was now day every where else, but there a deeper darkness prevailed than in the most obscure night; which however was in some degree dissipated by torches and other lights of various kinds. They
thought

thought proper to go down farther upon the shore to observe if they might safely put to sea, but they found the waves still run extremely high and boisterous. There my uncle, having drank a draught or two of cold water, threw himself down upon a cloth which was spread for him, when immediately the flames, and a strong smell of sulphur, which was the fore-runner of them, dispersing the rest of the company, obliged him to rise. He raised himself up with the assistance of two of his servants, and instantly fell down dead; suffocated, as I conjecture, by some gross and noxious vapour, having always had weak lungs, and frequently subject to a difficulty of breathing. As soon as it was light again, which was not till the third day after this melancholy accident, his body was found entire, and without any marks of violence upon it, exactly in the same posture that he fell, and looking more like a man asleep than dead. During all this time my mother and I were at Misenum.—But as this has no connection with your history, so your enquiry went no farther than concerning my uncle's death; with that therefore I will put an end to my letter: suffer me only to add, that I have faithfully related to you what I was either an eye-witness of myself, or received immediately after the accident happened, and before there was time to vary the truth. You will chuse out of this narrative such circumstances as shall be most suitable to your purpose: for there is a great difference between what is proper for a letter, and an history; between writing to a friend, and writing to the public. Farewel.

Pliny to Tacitus.

THE letter which, in compliance with your request, I wrote to you concerning the death of my uncle, has raised, it seems, your curiosity to know what terrors and dangers attended me while I continued at Misenum; for there, I think, the account of my former broke off:

Tho' my shock'd soul recoils, my tongue shall tell. My uncle having left us, I pursued my studies which prevented my going with him, till it was time to bathe. After which I went to supper, and from thence to bed, where my sleep was greatly broken and disturbed. There had been for many days before some shocks of an earthquake, which the less surpris'd us as they are extremely frequent in Campania; but they were so particularly violent that night, that they not

not only shook every thing about us, but seemed indeed to threaten total destruction. My mother flew to my chamber, where she found me rising, in order to awaken her. We went out into a small court belonging to the house, which separated the sea from the buildings. As I was at that time but eighteen years of age, I know not whether I should call my behaviour in this dangerous juncture, courage or rashness; but I took up Livy, and amused myself with turning over that author, and even making extracts from him, as if all about me had been in full security. While we were in this posture, a friend of my uncle's, who was just come from Spain, to pay him a visit, joined us, and observing me sitting by my mother with a book in my hand, greatly condemned her calmness, at the same time that he reproved me for my careless security: nevertheless I still went on with my author. Though it was now morning, the light was exceedingly faint and languid; the buildings all around us tottered, and though we stood upon open ground, yet as the place was narrow and confined, there was no remaining there without certain and great danger: we therefore resolved to quit the town. The people followed us in the utmost consternation, and (as to a mind distracted with terror, every suggestion seems more prudent than its own) pressed in great crouds about us in our way out. Being got at a convenient distance from the houses, we stood still, in the midst of a most dangerous and dreadful scene.

The chariots which we had ordered to be drawn out, were so agitated backwards and forwards, though upon the most level ground, that we could not keep them steady, even by supporting them with large stones. The sea seemed to roll back upon itself, and to be driven from its banks by the convulsive motion of the earth; it is certain at least the shore was considerably enlarged, and several sea animals were left upon it. On the other side, a black and dreadful cloud bursting with an egnious serpentine vapour, darted out a long train of fire, resembling flashes of lightening, but much larger. Upon this our Spanish friend, whom I mentioned above, addressing himself to my mother and me with greater warmth and earnestness: If your brother and your uncle, said he, is safe, he certainly wishes you may be so too, but if he perish, it was his desire, no doubt, that you might both survive him: why therefore do you delay your escape a moment? We could never think of our own safety, we said, while we were uncertain of his. Hereupon our friend left us, and withdrew from the danger with the utmost precipitation.

cipitation. Soon afterwards, the cloud seemed to descend, and cover the whole ocean; as indeed, it entirely hid the island of Caprea, and the promontory of Misenum. My mother strongly conjured me to make my escape at any rate, which as I was young I might easily do: as for herself, she said, her age and corpulency rendered all attempts of that sort impossible, however she would willingly meet death, if she could have the satisfaction of seeing that she was not the occasion of mine. But I absolutely refused to leave her, and, taking her by the hand, I led her on: she complied with great reluctance, and not without many reproaches to herself for retarding my flight. The ashes now began to fall upon us, tho' in no great quantity. I turned my head, and observed behind us a thick smoke, which came rolling after us like a torrent. I proposed while we had yet any light, to turn out of the high road, lest she should be pressed to death in the dark, by the crowd that followed us. We had scarce stepped out of the path, when darkness overspread us, not like that of a cloudy night, or when there is no moon, but of a room when it is shut up, and all the lights extinct. Nothing then was to be heard but the shrieks of women, the screams of children, and the cries of men; some calling for their children, others for their parents, others for their husbands, and only distinguishing each other by their voices; one lamenting his own fate, another that of his family; some wishing to die, from the very fear of dying; some lifting their hands to the gods; but the greater part imagining, that the last and eternal night was come, which was to destroy both the gods and the world together. Among these there were some, who augmented the real terrors by imaginary, and made the frightened multitude falsely believe that Misenum was actually in flames. At length a glimmering light appeared, which we imagined to be rather the forerunner of an approaching burst of flames, as in truth it was, than the return of day: however the fire fell at a distance from us: then again we were immersed in thick darkness, and a heavy shower of ashes rained upon us, which we were obliged every now and then to shake off, otherwise we should have been crushed and buried in the heap. I might boast, that during all this scene of horror, not a sigh or expression of fear escaped from me, had not my support been founded in that miserable, though strong consolation, that all mankind were involved in the same calamity, and that I imagined I was perishing with the world itself. At last this dreadful darkness was dissipated

dissipated by degrees, like a cloud or smoke; the real day returned: and even the sun appeared, though very faintly, and as when an eclipse is coming on. Every object that presented itself to our eyes, which were extremely weakened, seemed changed, being covered over with white ashes, as with a deep snow. We returned to Misenum, where we refreshed ourselves as well as we could, and passed an anxious night between hope and fear; tho' indeed, with a much larger share of the latter: for the earthquake still continued, while several enthusiastic people ran up and down, heightened their own and their friends calamities by terrible predictions. However, my mother and I, notwithstanding the danger we had passed, and that which still threatened us, had no thoughts of leaving the place, till we should receive some account from my uncle. And now, you will read this narrative without any view of inserting it in your history, of which it is by no means worthy; and indeed you must impute it to your own request, if it shall appear scarce to deserve even the trouble of a letter. Farewel.

Pliny to Sura.

THE present recess from business we are now enjoying, affords you leisure to give, and me to receive instruction. I am extremely desirous therefore to know your sentiments concerning spectres, whether you believe they have a real form, and are a sort of divinities, or only the false impressions of a terrified imagination? What particularly inclines me to give credit to their existence, is a story which I heard of Curtius Rufus. When he was in low circumstances and unknown in the world, he attended the governor of Africa into that province. One evening as he was walking in the public portico, he was extremely surprised with the figure of a woman which appeared to him, of a size and beauty more than human. She told him she was the tutelar power that presided over Africa, and was come to inform him of the future events of his life; that he should go back to Rome, where he should be raised to the highest honours, and return to that province invested with the proconsular dignity, and there should die. Accordingly every circumstance of this prophecy was actually accomplished. It is said farther, that upon his arrival at Carthage, as he was coming out of the ship, the same figure accosted him upon the shore.

shore. It is certain, at least, that being seized with a fit of illness, though there were no symptoms in his case that led his attendants to despair, he instantly gave up all hope of recovery; judging, it should seem, of the truth of the future part of the prediction, by that which had already been fulfilled, and of the misfortune which threatened him, by the success which he had experienced. To this story let me add another as remarkable as the former, but attended with circumstances of great horror; which I will give you exactly as it was related to me. There was at Athens a large and spacious house, which lay under the disrepute of being haunted. In the dead of the night, a noise, resembling the clashing of iron, was frequently heard, which, if you listened more attentively, sounded like the rattling of chains; at first it seemed at a distance, but approached nearer by degrees: immediately afterwards a spectre appeared in the form of an old man, extremely meagre and ghastly, with a long beard and dishevelled hair, rattling the chains on his feet and hands. The poor inhabitants in the mean while passed their nights under the most dreadful terrors imaginable. This, as it broke their rest, ruined their health, and threw them into distempers, which, together with their horrors of mind, proved in the end fatal to their lives. Even in the day time, though the spirit did not appear, yet the remembrance of it made such a strong impression upon their imaginations, that it still seemed before their eyes, and continually alarmed them, though it was no longer present. By this means the house was at last deserted, as being judged by every body to be absolutely uninhabitable; so that it was now entirely abandoned to the ghost. However, in hopes that some tenant might be found who was ignorant of this great calamity which attended it, a bill was put up, giving notice that it was either to be let or sold. It happened that Athenodorus the philosopher came to Athens at this time, and reading the bill, enquired the price. The extraordinary cheapness raised his suspicion; nevertheless, when he heard the whole story, he was so far from being discouraged, that he was more strongly inclined to have it, and, in short, actually did so. When it grew towards evening, he ordered a couch to be prepared for him in the fore part of the house, and after calling for a light, together with his pen and tablets, he directed all his people to retire. But that his mind might not, for want of employment, be open to the vain terrors of imaginary noises and spirits, he applied himself to writing with the utmost attention.

attention. The first part of the night passed with usual silence, when at length the chains began to rattle: however, he neither lifted up his eyes, nor laid down his pen, but diverted his observation by pursuing his studies with greater earnestness. The noise increased and advanced nearer, till it seemed at the door, and at last in the chamber. He looked up and saw the ghost exactly in the manner it had been described to him: it stood before him, beckoning with the finger. Athenodorus made a sign with his hand that it should wait a little, and threw his eyes again upon his papers, but the ghost still rattling his chains in his ears, he looked up and saw him beckoning as before. Upon this he immediately arose, and with the light in his hand, followed it. The ghost slowly stalked along, as if incumbered with his chains, and turning into the area of the house, suddenly vanished. Athenodorus being thus deserted, made a mark with some grass and leaves where the spirit left him. The next day he gave information of this to the magistrates, and advised them to order that spot to be dug up. This was accordingly done, and the skeleton of a man in chains was there found; for the body having lain a considerable time in the ground, was putrified and mouldered away from the fetters. The bones being collected together were publicly buried, and thus after the ghost was appeased by the proper ceremonies, the house was haunted no more. This story I believe upon the credit of others; what I am going to mention I give you upon my own. I have a freed-man named Marcus, who is by no means illiterate. One night as he and his younger brother were lying together, he fancied he saw somebody upon his bed, who took out a pair of scissars, and cut off the hair from the top part of his head, in the morning, it appeared the boy's hair was actually cut, and the clippings lay scattered about the floor. A short time after this, an event of the like nature contributed to give credit to the former story. A young lad of my family was sleeping in his apartment with the rest of his companions, when two persons clad in white came in (as he tells the story) through the windows, and cut off his hair as he lay, and as soon as they had finished the operation, returned the same way they entered. The next morning it was found that this boy had been served just as the other, and with the very same circumstance of the hair spread about the room. Nothing remarkable indeed followed these events, unless that I escaped a prosecution, in which, if Domitian (during whose reign this happened) had lived some time longer I should certainly have been involved. For after the death
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of that emperor, articles of impeachment against me were in his scrutoire, which had been exhibited by Carus. It may therefore be conjectured, since it is customary for persons under any public accusation to let their hair grow, this cutting off the hair of my servants was a sign I should escape the imminent danger that threatened me. Let me desire you then maturely to consider this question. The subject merits your examination; as, I trust, I am not myself altogether unworthy to participate of the abundance of your superior knowledge. And, though you should, with your usual scepticism, balance between two opinions, yet I hope you will throw the weightier reasons on one side, lest, whilst I consult you in order to have my doubts settled, you should dismiss me in the same suspense and uncertainty that occasioned this application. Farewel.

To Mæcenat.

MÆCENAS, as my verses began, they must end with you. I have long since bid adieu to the Muses, have gained some reputation, and received my discharge. Why would you again engage your poet? Alas! that genius and strength of mind, which I was formerly master of, have quite forsaken me. Vejanus did wisely in hanging up his arms in Hercules's temple; he now lives quiet and retired in the country, and is no longer under the miserable necessity of supplicating the grace and favour of the people, when distressed by his adversary.

I hear a voice perpetually sounding in my ears; Turn an old horse loose, and do not any longer run races with him, lest he flag in the course, and lose the glory of his former conquests. For this reason I now take my leave of lyric verse, and of all other trifling amusements whatsoever; I am fully resolved to employ all my time in searching after truth, and in furnishing my mind with such excellent precepts, as may hereafter do me eminent service, in instructing me how I ought to act in the state I am in. Do not ask me what sect or party I am of; I confine myself to none, but prudently give way as the tempest drives me. Sometimes I engage in affairs of state, and, like Zeno, am jealous in the cause of virtue; then again I insensibly incline to the doctrine of Aristippus, and endeavour to subject affairs to myself, not myself to business. As the night seems long to an impatient lover, whose mistress has deceived him; as the day is tiresome to the

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the weary labourer who must work till evening; as the years are heavy and tedious to a minor who is under the government of a covetous mother; no less tedious and irksome are the nights and days and years to me, which prevent my learning and practising those precepts; which, if duly observed, will be equally profitable both to the rich and poor, but if neglected, both young and old will share in the misfortune.

It remains therefore that I comfort myself, and govern my life by those admirable maxims. If your eyes are sore, will you neglect to anoint them because you cannot see as far as Lynceus? Will you refuse to be cured of the gout, because you despair of Glycon's strength. It is some satisfaction to have made what progress we could in wisdom, when we can go no farther.

Are you given to covetousness? Do you thirst after riches? There are charms and precepts which will soften the passion, and, in a great measure, take away the distemper. Are you desirous of glory? Read over thrice some precepts of philosophy with care and attention, and they will regulate your desires. The envious and passionate, the drunkard, the debauched and idle person may be reformed; nay even the most brutal nature may be sweetened, if he will but patiently lend an ear to instruction.

The beginning of virtue is to avoid vice, and the first step to wisdom is not to be a fool. Do you not observe to what cares and labours men expose themselves to avoid the two great evils of life, poverty and disgrace? To avoid being poor, the unwearied merchant makes a voyage to the Indies, neither rocks nor tempests can obstruct his passage. Alas! these are less to be feared than poverty; so strong is the infatuation, that, rather than learn to contemn these things which you so passionately admire, you will not be instructed, you will not vouchsafe to listen to those who are wiser than yourself. What wrestler would chose to contend in villages, rather than at the Olympic games, if he were sure to carry away the prize without any difficulty? Silver is not to be compared with gold, nor gold with virtue; and yet, it is the general cry from one end of Janus-street to the other, O citizens! citizens! get money, first of all, get money, as for virtue seek it afterwards: both young and old, with their bags and tables on their arms, sing constantly this tune. You are a man of untainted integrity, wise, valiant and eloquent; and yet, if you have not four hundred thousand sesterces, if but six or seven thousand are wanting, notwithstanding

standing your good qualities, you shall still be a Plebeian. The little boys in their ordinary pastimes reason much better, Do well, say they, and you shall be a king. Let us regulate our conduct by this admirable precept ; let this be our constant perpetual security, never to do any thing which will wound our consciences, and make us to look pale and be ashamed.

Now which is better ? Roscius's law, who ordained that no man, who was not worth four hundred thousand sesterces should be made a knight ; or the boys song, which bestows a kingdom on those that do well ? The Curii, Camilli, and the noblest Romans sung this song, and their practice was accordingly. This man persuades you all he can to get money, that you may have a seat at the theatre ; and be a near spectator of Pupius's tragedies, which drew tears from the eyes of all that saw them. He advises you to get it lawfully, if possible ; but if that cannot be done, be sure to get it. Another exhorts you in a very moving affecting manner, to be above the power of fortune ; to get free from vice, and to give yourself up to the study of virtue, which he encourages you to follow, having nothing more at heart than your good success. Which of these is in your opinion the most honourable man ? If the people ask me whence it comes to pass, that, seeing I live amongst them, I am not of their sentiments ; why I do not love and hate just as they do. My reply is the same which the fox made to the sick lion ; Many visit you, saith he, but none return back : this is the thing which makes me afraid. The people is a many-headed monster ; whom or what should I imitate ? Some are fond of farming the public revenues ; some endeavour to catch rich widows ; others delude old men with presents, in hopes of inheriting their estate ; others again grow rich by usury. All this proves no more, than that many men have many inclinations, that one loves one thing, and another another ; but can you find the man, who for an hour together is of the same mind ? If a person of distinction say, Baiæ is a sweet, delicious place, that in all the world there is not a spot of ground beyond it, in respect of its lovely and beautiful situation. The Lucrine lake is presently sensible of the ardent desires, which this man has to settle there. To-morrow, if his humour happen to change, Go, workmen, saith he, carry your tools to Teanum. Is he married ? Then nothing appears so agreeable to him as a single life. Is he a single man ? Who then are so happy as they who are married ? What way shall I take to fix this Proteus, who is never the same man ? Nor is

the poor man less inconstant ; he changes his lodging, beds, baths and barbers ; he hires a boat, and grows in a little time as weary of it, as the great men of their galleys.

If my hair be cut awry, if one side of my cloak be longer than the other ; if my cloaths be new, and linen old : you presently laugh at me : but when I differ so unaccountably from myself, when I condemn what I lately desired, and again desire what I just now condemned ; when I pull down and build up again ; when I make square things round, and round ones square ; when my whole life is high and low, up and down ; then you forbear to laugh at me any longer, because so many thousands are like me, and in all respects as great fools as myself. Though my life is a series of contradictions, yet in your opinion I want no guardian, neither do I stand in need of a physician ; and yet Mæcenas, though you are my protector, how apt are you to reprimand your friend, who places his whole dependance upon you, upon every trifling occasion ? To conclude, the wise man is inferior to none but Jupiter, he is free, rich, beautiful and honourable ; he is king of kings ; he always enjoys his health to perfection, unless it be when he is troubled with phlegm.

Horace.

To Lollius.

ILLUSTRIOUS Lollius, while you are pleading at Rome, I have carefully read over Homer at Prænestæ ; and I cannot but say, that neither Crantor nor Chrysippus have so fully explained the different nature of virtue and vice, as he has done. If you are at leisure, I will give you my reasons, why I am of this opinion. The poet in the Iliads describes the mad extravagant passions, with which both kings and people were inflamed, in the war that broke out between the Grecians and Trojans ; this war, which was occasioned by the love of Paris, lasted so long, that the strength of Greece was almost exhausted. Antenor, on the one part, being willing to put an end to the war, advised, that Helen should be sent back into Greece ; but Paris declared, that, though his happiness depended upon it, he would never consent. Nestor, on the other side, endeavoured all he could to compose the difference between Agamemnon and Achilles ; they were both extremely hot and furious, but love, that tyrant of the soul, reigned in the heart of Agamemnon. Whatever follies are acted by princes, their subjects suffer for them.

Seditions,

Seditions, intrigues, love, anger, and revenge prevail both in the camp and city. Thus far the Iliads.

In the example of Ulysses, the poet sets before us the admirable effects of courage and wisdom ; who, after the taking of Troy, travelled abroad into distant countries, where he diligently observed the different customs and manners of mankind. In his voyage home, he struggled with a thousand inexpressible difficulties, in all which he came off a conqueror. You have heard of the Sirehs' charming voices, and of Circe's enchantments : had our hero so greedily drank up the fatal poison as his companions did, his return had been impossible ; he had made himself a slave to an infamous prostitute, who would have transformed him into a dog, or sow that lies wallowing in the mire.

We are all of us worthless wretched creatures, we are good for nothing but to eat and drink ; we are like the lovers of Penelope, like the debauchees of Alcinous' court, who spend all their time in pampering their bodies ; who glory in lying in bed till noon, and in lulling themselves to sleep at night with the charms of sweet harmony.

Thieves and robbers rise at midnight to cut men's throats ; yet such is your stupidity, that the consideration of your own safety is not able to rouse you. If you will not use exercise when you are well, you will be forced to do so, to be cured of the dropsy. If betimes in the morning before break of day, you do not call for your book and candle ; if you do not seriously apply your mind to some useful studies, love and envy will keep you awake, and continually torment you. If a mote be in your eye, you take it out immediately ; and yet you neglect the cure of your mind whole years together. What a strange and unaccountable procedure is this ? The work is half done, that is begun well. He that delays to lead a good life, is like the clown, who, meeting a river in his way, sat down on the bank till the stream should pass him ; but alas ! that flows and will flow on, till time shall be no more.

We are solicitous to get money ; we desire a blooming pregnant wife to make us happy in a beautiful offspring ; we grub up our woods, and plough the lands, which were before untilled, to increase our estates. What occasion has he, who is already blest with a competent fortune, to wish for more ? Neither house nor lands, nor gold, nor silver, can cure a fever, or give so much as a moment's ease to a distempered mind. A man must be well both in body and mind to taste and enjoy the blessings of life with comfort and satisfaction.

faction. If the vessel be not sweet the wine will turn sour. What joy can pictures afford that man, whose eyes are sore? Are fomentations grateful to one that has the gout? Can the softest music be pleasing to him, who has an imposthume in his ear? No more can that man, who is always racked with desires and fears, take any pleasure in his vast possessions.

Abstain from pleasure: it is much too dear when purchased with pain. The covetous man is always in want; learn therefore betimes to moderate your desires. The envious man sickens at his neighbour's prosperity. Envy is one of the greatest torments; the Sicilian tyrants, who were masters in all the mystery of cruelty, never invented any thing like it. He that knows not how to govern his anger, will repent of what he did in the heat of his passion, when he breathed nothing but fury and revenge, and wish it a thousand times undone. What is anger? It is madness in perfection, though of a short duration. Be master of this passion, it will either be your tyrant or your slave; curb it with bridles, keep it under with chains.

The tender colt is easily formed by the skilful jockey to obey the check and motions of his rider. The young hound is taught to hunt in the forest, by being bred up to open at a buck's skin trailed up and down the hall. Acquaint yourself with these excellent maxims while you are young, and your mind is pure and uncorrupted: now is the time to be taught by those who are wiser than yourself. A new vessel will a long time preserve some tincture of the liquor, with which it was first seasoned. I freely declare, that, in the way of virtue to which I invite you, as I will not wait for you, if you lag behind; so neither will I endeavour to come up with you, if you get before me.

Horace,

To Numicius.

THE only way to be perfectly and constantly happy, is to admire nothing. There are those who can behold the sun and stars, which move in a regular orderly course, and the certain invariable succession of seasons without any transports. What do you think of the riches of the earth? What of the unexhausted treasures of the sea, which enrich the inhabitants of India and Arabia? What relish ought a man to have for plays? How ought he to regard the applause and favour of the citizens of Rome? This is certain: that he who fears the

the contrary to these, admires them as much, as he who desires them. The passion is equally troublesome to both, they are equally affrighted at every unlooked for, unexpected accident. It matters not, whether joy or sorrow, whether fear or hope has the possession of our hearts, if when any thing happens either good or ill, which was wholly unlooked for, we presently cast our eyes down upon the ground, and grow into statues. Shew me the man that is wise and just; whenever he carries his desires too far, in straining even virtue itself beyond its due limits, he ceases to be so. Now, if you please, admire riches; gaze on the marble statues of your ancestors, doat on your curious brazen vessels, and be passionately in love with your purple garments adorned with gems and precious stones: rejoice that the eyes of thousands were upon you when you spoke in public; go to the Forum early in the morning; return late in the evening, lest Mutus, who had a plentiful fortune with his wife, be richer than yourself. How unbecoming is it, that one of so mean and obscure a birth, should be admired by him? O my Numicius, the things which are hidden, shall in due time be revealed; and those which now appear so pompous and magnificent shall vanish into nothing; even you, who shine with so splendid an equipage, must retire in a little time where Numa and Ancus are gone before you. If you languish under any sharp distemper, seek immediately for a remedy. Would you live a happy and contented life? Who would not do so? Bid a long and last adieu to pleasures, apply yourself to virtue, it is virtue alone that can make you happy. But if you look upon virtue as an empty name, if you laugh at all religion, make haste lest another arrive before you, and the profits of your voyage come to nothing. Endeavour to get a thousand talents; get another thousand, add a thousand more, and then, that the number may be even, make them four thousand.

Money is the sovereign goddess of the universe; she creates a man friends, makes him noble and eloquent, charming and beautiful; the fairest ladies with the greatest fortunes are not able to withstand the powerful addresses of a wealthy man. The king of Cappadocia had a thousand slaves, but little or no money: I would not have you like him. It is reported of Lucullus, that being importuned to lend the players a hundred cloaks, Where, said he, shall I have so many? However I will see what I have, and of those you may be sure. Enquiry being made, he immediately sent word, that he had five thousand, and that he would lend them part, or

all of them. That house is but very ill furnished, where there are not a great many superfluous things, of which the master knows nothing, which rogues and thieves may steal away and nobody the wiser.

If, after all this, you persist in your opinion, that the happiness of this life consists in riches, endeavour to be rich ; if honour and popularity are the only happiness, provide yourself a servant, who can inform you of every citizen's name, let him go along with you, and instruct you by some secret sign or other, to give your hand to this or that citizen, though in a crowd. This man, saith he, has a very good interest in Fabius's tribe ; that man in the Velian ; make him your friend and you will certainly be Consul ; it is in vain for any man to hope to be *Ædile* unless he pleases. You must make your addressees with a smiling countenance ; call him father or brother, according as his age will admit of the title, and be sure at all times to proportion your flattery to the circumstances of the person.

But if happiness consists in good eating and drinking ; let us make it our business, as soon as day breaks, to gratify our appetites ; let us mind nothing but fishing and hunting. Such was Gargilius's way of living, who, with his dogs and horses, toils and spears, affected to pass in the morning through the crowded Forum with a mule laden with a boar, which was not taken, as they imagined, but bought for that purpose. Let us feast and bathe ourselves at pleasure ; what are the rules of decency to us ? The Censor may brand us for infamous persons, he may do as he pleases ; let us imitate the lewd companions of Ulysses, who chose to riot in unlawful pleasures, rather than return to their native country.

If then (as Mimnermus pretends to maintain) there is nothing pleasing and delightful in life, but love and raillery ; let love and raillery be our constant entertainment. Adieu, live well and be happy. If you know any better maxims, be so kind as to impart them : if not, follow my example, and make use of these.

Horace.

Cicero to Titius.

THERE is none of your friends less capable than I am, to offer consolation to you under your present affliction : as the share I take in your loss, renders me greatly in need of the same good office myself. However, as my grief does not rise to the same extreme degree as your's, I should not think I discharged the duty which my connexion and friendship
with

with you require, if I remained altogether silent at a time when you are thus overwhelmed with sorrow. I determined therefore to suggest a few reflections to you which may alleviate at least, if not entirely remove, the anguish of your heart.

There is no maxim of consolation more common, yet at the same time there is none which deserves to be more frequently in our thoughts, than that we ought to remember, We are men; that is, creatures who are born to be exposed to calamities of every kind: and therefore, that it becomes us to submit to the conditions by which we hold our existence, without being too much dejected by accidents which no prudence can prevent. In a word, that we should learn by reflecting on the misfortunes which have attended others, that there is nothing singular in those which befall ourselves. But neither these, nor other arguments to the same purpose which are inculcated in the writings of the philosophers, seem to have so strong a claim to success, as those which may be drawn from the present unhappy situation of public affairs, and that endless series of misfortunes which is rising upon our country. They are such indeed, that one cannot but account those to be most fortunate, who never knew what it was to be a parent: and as to those persons who are deprived of their children, in these times of general anarchy and mis-rule, they have much less reason to regret their loss, than if it had happened in a more flourishing period of the commonwealth, or while yet the republic had any existence. If your tears flow, indeed, from this accident merely as it affects your own personal happiness; it may be difficult perhaps entirely to restrain them. But if your sorrow takes its rise from a more enlarged and benevolent principle; if it be for the sake of the dead themselves that you lament, it may be an easier task to assuage your grief. I shall not here insist upon an argument, which I have frequently heard maintained in speculative conversations, as well as often read likewise in treatises that have been written upon this subject. Death, say those philosophers, cannot be considered as an evil: because if any consciousness remains after our dissolution, it is rather an entrance into immortality, than an extinction of life: and if none remains, there can be no misery where there is no sensibility. Not to insist, I say, upon any reasonings of this nature; let me remind you of an argument which I can urge with much more confidence. He who has made his exit from a scene where such dreadful confusion prevails, and where so many approaching calamities are in prospect,

prospect, cannot possibly, it should seem, be a loser by the exchange. Let me ask, not only where honour, virtue, and probity, where true philosophy and the useful arts, can now fly for refuge; but where even our liberties and our lives can be secured? For my own part, I have never once heard of the death of any youth during all this last year, whom I have not considered as kindly delivered by the immortal Gods from the miseries of these wretched times. If therefore you can be persuaded to think that their condition is by no means unhappy, whose loss you so tenderly deplore; it must undoubtedly prove a very considerable abatement of your present affliction. For it will then entirely arise from what you feel upon your own account; and have no relation to the persons whose death you regret. Now it would ill agree with those wise and generous maxims which have ever inspired your breast, to be too sensible of misfortunes which terminate in your own person, and affect not the happiness of those you love. You have upon all occasions both public and private, shewn yourself animated with the firmest fortitude: and it becomes you to act up to the character you have thus justly acquired. Time necessarily wears out the deepest impressions of sorrow: and the weakest mother that ever lost a child has found some period to her grief. But we should wisely anticipate that effect which a certain revolution of days will undoubtedly produce: and not wait for a remedy from time, which we may much sooner receive from reason.

If what I have said can any thing avail in lessening the weight of your affliction, I shall have obtained my wish: if not, I shall at least have discharged the duties of that friendship and affection which, believe me, I ever have preserved, and ever shall preserve towards you. Farewel.

Servius Sulpicius to Cicero.

I RECEIVED the news of your daughter's death, with all the concern it so justly deserves: and indeed I cannot but consider it as a misfortune in which I bear an equal share with yourself. If I had been near you when this fatal accident happened, I should not only have mingled my tears with yours, but assisted you with all the consolation in my power. I am sensible at the same time, that offices of this kind afford at best but a wretched relief: for as none are qualified to perform them, but those who stand near to us by the ties either of blood or affection, such persons are generally too much afflicted themselves, to be capable of administering comfort

comfort to others. Nevertheless, I thought proper to suggest a few reflections, which occurred to me upon this occasion: not as imagining they would be new to you, but believing that in your present discomposure of mind, they might possibly have escaped your attention. Tell me then, my friend, wherefore do you indulge this excess of sorrow? Reflect, I entreat you, in what manner fortune has dealt with every one of us: that she has deprived us of what ought to be no less dear than our children, and overwhelmed in one general ruin our honours, our liberties, and our country. And after these losses, Is it possible that any other should increase our tears? Is it possible that a mind long exercised in calamities so truly severe, should not become totally callous, and indifferent to every event? But you will tell me perhaps, that your grief arises not so much on your own account, as on that of Tullia. Yet surely you must often, as well as myself, have had occasion in these wretched times to reflect, that their condition by no means deserves to be regretted, whom death has gently removed from this unhappy scene. What is there, let me ask, in the present circumstances of our country, that could have rendered life greatly desirable to your daughter? What pleasing hopes, what agreeable views, what rational satisfaction could she possibly have proposed to herself from a more extended period? Was it in the prospect of conjugal happiness in the society of some distinguished youth? As if indeed, you could have found a son-in-law amongst our present set of young men, worthy of being entrusted with the care of your daughter! Or was it in the expectation of being the joyful mother of a flourishing race, who might possess their patrimony with independence; who might gradually rise thro' the several dignities of the state, and exert the liberty to which they were born in the service and defence of their friends and country? But is there one amongst all these desirable privileges, of which we were not deprived before she was in a capacity of transmitting them to her descendants? Yet after all, you may still alledge, perhaps, that the loss of our children is a severe affliction: and unquestionably it would be so, if it were not a much greater to see them live to endure those indignities which their parents suffer.

I lately fell into a reflection, which as it afforded great relief to the disquietude of my own heart, it may possibly contribute likewise to assuage the anguish of yours. In my return out of Asia, as I was sailing from Ægina towards Megara; on my right I saw Pirceus, and on my left Corinth. These cities,

cities, once so flourishing and magnificent, now presented nothing to my view but a sad spectacle of desolation. Alas (I said to myself) shall such a short lived creature as man complain, when one of his species falls either by the hand of violence, or by the common course of nature; whilst in this narrow compass so many great and glorious cities, formed for a much longer duration, thus lie extended in ruins? Remember then, oh my heart! the general lot to which man is born: and let that thought suppress thy unreasonable murmurs. Believe me I found my mind greatly refreshed and comforted by these reflections. Let me advise you in the same manner to represent to yourself, what numbers of our illustrious countrymen have lately been cut off at once, how much the strength of the Roman republic is impaired, and what dreadful devastation has gone forth throughout all its provinces! And can you, with the impression of these greater calamities upon your mind, be so immoderately afflicted for the loss of a single individual, a poor, little, tender woman, who, if she had not died at this time, must in a few fleeting years more, have inevitably undergone that common fate to which she was born?

Reasonable however as these reflections are, I would call you from them awhile, in order to lead your thoughts to others more peculiarly suitable to your circumstances and character. Remember then, that your daughter lived as long as life was worth possessing, that is, till liberty was no more: that she lived to see you in the illustrious offices of prætor, consul, and augur; to be married to one of the noblest youths in Rome; to be blessed with almost every valuable enjoyment; and at length to expire with the republic itself. Tell me now, what is there in this view of her fate, that could give either her or yourself just reason to complain? In fine, do not forget that you are Cicero; the wise the philosophical Cicero, who were wont to give advice to others: nor resemble those unskilful empirics, who at the same time that they pretend to be furnished with remedies for other men's disorders, are altogether incapable of finding a cure for their own. On the contrary apply to your private use, those judicious precepts you have administered to the public. Time necessarily weakens the strongest impressions of sorrow: but it would be a reproach to your character not to anticipate this its certain effect, by the force of your own good sense and judgment. If the dead retain any consciousness of what is here transacted, your daughter's affection, I am sure, was such both to you and to all her relations, that she

she can by no means desire that you should abandon yourself to this excess of grief. Restrain it then, I conjure you, for her sake, and for the sake of the rest of your family and friends, who lament to see you thus afflicted. Restrain it too, I beseech you, for the sake of your country; that whenever the opportunity shall serve, it may reap the benefit of your counsels and assistance. In short, since such is our fortune that we must necessarily submit to the present system of public affairs, suffer it not to be suspected, that it is not so much the death of your daughter as the fate of the republic, and the success of our victors, that you deplore.

But it would be ill manners to dwell any longer upon this subject, as I should seem to question the efficacy of your good sense. I will only add therefore, that as we have often seen you bear prosperity in the noblest manner, and with the highest applause; shew us likewise that you are not too sensible of adversity, but know how to support it with the same advantage to your character. In a word, let it not be said, that fortitude is the single virtue to which my friend is a stranger.

As for what concerns myself; I will send you an account of the state of this province, and of what is transacting in this part of the world, as soon as I shall hear that you are sufficiently composed to receive the information. Farewel.

Cicero the Son, to his dearest Tyro.*

AFTER having been in daily and earnest expectation of your couriers, they are at length, to my great satisfaction, arrived; having performed their voyage in forty-six days from the time they left you. The joy I received from my dear father's most affectionate letter, was crowned by the very agreeable one which attended it from yourself. I can no longer repent therefore of having neglected writing to you; as it has proved a means of furnishing me with an ample proof of your good-nature: and it is with much pleasure I find, that you admit the apology I made for my silence.

That the advantageous reports you have heard of my conduct, were perfectly agreeable, my dearest Tyro, to your wishes, I can by no means doubt: and it shall be my constant endeavour to confirm and increase the general good opinion which is thus arising in my favour. You may venture

* Written from Athens when he was only nineteen years of age.

ture therefore with great confidence to be, what you obligingly promise, the herald of my fame. Indeed, I reflect with so much pain and contrition of mind on the errors into which my youth and inexperience have betrayed me, that I not only look upon them with abhorrence, but cannot bear even to hear them mentioned: and I am well convinced, that you take a part in the uneasiness which I suffer from this circumstance. It is no wonder you should be solicitous for the welfare of a person, whom both interest and inclination recommend to your good wishes: as I have ever been desirous you should partake of all the advantages that attend me. But if my conduct has formerly given you pain; it shall henceforward, be assured, afford you reason to think of me with double satisfaction.

I live with Cratippus rather as his son, than his pupil: and not only attend his lectures with pleasure, but am extremely delighted with the peculiar sweetness of his conversation. Accordingly I spend whole days in his company, and frequently indeed, the most part of the night: as I intreat him to sup with me as often as his engagements will permit. Since the introduction of this custom, he every now and then unexpectedly steals in upon us while we are at table; and laying aside the severity of the philosopher, enters with great good humour into all the mirth and pleasantries of our conversation. Let me request you then to hasten hither as soon as possible, in order to enjoy with us the society of this most agreeable and excellent man. As to Bruttius, I never suffer him to be absent from me a single moment. His company is as entertaining, as his conduct is exemplary: and he perfectly well knows how to reconcile mirth and good humour with the serious disquisitions of philosophy. I have taken a house for him near mine; and assist his narrow fortunes as far as my slender finances will admit.

I have begun to declaim in Greek under Cassius; as I choose to employ myself in Latin exercises of that kind with Bruttius. I live in great familiarity also with those learned and approved friends of Cratippus, whom he brought with him from Mitylene: and pass much of my time likewise with Epicrates, one of the most considerable persons in Athens, together with Leonides, and several others of the same rank and merit. Thus I have given you a general sketch of my life

As to what you mentioned concerning Gorgias; notwithstanding that he was of service to me in my oratorical exercises, yet my father's commands were superior to all other considerations:

considerations: and as he peremptorily wrote to me that I should immediately dismiss him, I have obeyed his injunctions. I would not suffer myself indeed to hesitate a moment; lest my reluctance should raise any suspicions in my father to my disadvantage. Besides, I thought it would ill become me, to take upon myself to be a judge of the propriety of his orders. I am extremely obliged to you, however, for the friendly advice you give me in this affair.

I very readily admit the excuse you make on account of your want of leisure: perfectly well knowing how much your time is generally engaged. I am extremely glad to hear that you have bought a farm: and wish you much joy of the purchase. But you must not wonder that I deferred my congratulations to this part of my letter: for you will remember it was about the same place in yours that you communicated to me the occasion of them. You have now a retreat from all fatiguing ceremonies of the city, and are become a Roman of the true old rural kind. I take pleasure in figuring you to myself in the midst of your country employments, buying your tools of husbandry, dealing out your orders to your bailiff, and carefully treasuring up the fruit-seeds from your desert. To be serious; I sincerely join with you in regretting, that I could not be of service to you upon this occasion. But be assured, my dear Tiro, I shall not fail to assist you, if ever fortune should put it in my power: especially as I am sensible you made this purchase with a view to my use as well as your own.

I am obliged to your care in executing my commission. I desire you would see that I have a writer sent me who understands Greek: as I lose much time in transcribing my lectures.

But above all, I intreat you to take care of your health, that we may have the pleasure of enjoying together many philosophical conversations. I recommend Antherus to your good offices, and bid you farewell.

Notwithstanding these promising beginnings, this young man turned out extremely loose and abandoned, as the following letter from his father will fully make appear.

CAN I think, O Marcus, thy vicious course of life could offer to eclipse my glory? I would question even the oracles of truth in this case, for nothing is more difficult than to make a man believe what he does not like. Yet am

I obliged

I obliged to give credit to my senses. I see thee daily involved in all kinds of luxury, and hear thee as often discouraging on nothing but vanity. Ill fortune had no other way to attack me. My country owes its safety to me, and both the senate and people have stiled me their Preserver. I have surmounted the meanness of my birth, and baffled all the attempts of envy, malice, pride, and calumny against me. Nothing but the vagaries of Marcus could render me unhappy. Poor unfortunate Cicero! reduced to that state by the disobedience of a child, which thy enemies could not bring thee to. Thou, Marcus, thou alone robbest me of my honour, obscurest my virtue, and cloggest the wings of my fame. Upon what a weak foundation have I founded my hopes? Upon one, who, instead of striking in with me towards the acquiring of glory, will, if he does not reform, leave to posterity the character of a libertine; and whereas he might inherit the renown due to my labours, will deprive his father of all content, and himself of all esteem. But it is yet time, O my son, both to recant thy errors, and return to thy studies. By one, thou wilt restore my quiet; and by the other, enrich thyself. It is never too late to learn. I have known a man of an hundred years old thirst after instruction; nay, all wise men will hearken to their friends, even when they are dying. Cast off then that yoke which vice has put on thee, and whereby thy mind is depraved, thy senses stupified, thy reputation lost, and mine obscured. Consider these worldly pleasures as Syrens that decoy thee to thy ruin, and which are really nothing but vain, vile, frail, short-lived things, subject to a thousand accidents, and whose end is only torment and repentance. Yet all this while I do not speak against those diversions that unbend the mind. A bow always bent is soon broken, and the imbecility of our nature requires some recreation. I blame only incontinence, luxury, and superfluous use of meat and drink.* No vice is more abominable than intemperance, from whence all other vices flow: yet to those thou hast raised altars; to these thou payest thy vows. I wonder thou dost not fly the common society of mankind, to get rid of their continual reproaches. Thou art either not a man, or not my son. Drunkenness has transformed thee, and like that of Alexander the Great, has tarnished all thy glory. The delights of Capua enervated

* It was common for this young man to drink two gallons at a time.

vated the prowess of Hannibal. Whilst thou art drunk, O Marcus, thy head turns round, thy tongue falters, thy eyes deceive thee, thy feet fail thee, and thy stomach offends thee. Wherefore if thou art not altogether become stupid, thou must needs be sensible thyself of the inconveniences of this vice. My cheeks burn with shame, while I reprove thee for these enormities, and my mind is under apprehensions of contaminating itself by the bare naming them. Believe me, Marcus, vice has got the ascendant over thy reason, and will not suffer thee to be sensible of thy folly. It will not permit thee to look through the thick fogs that envelope thy brain, and conceal its own deformity from thee. It keeps thee from discerning the splendour of virtue and the brightness of thy race. If thou couldst but view the beauties of virtue I am confident thou wouldst soon be in love with her. No heart can be so hardened but must be affected by her charms. The wide world cannot shew any thing more amiable. She is praise to herself; and without her, perfection would be nothing. She gains us by her authority, even the love of our enemies. The sun once stopped his course to admire her. Also death itself, which nothing else can conquer, and which buries every thing in oblivion, yet yields to her, and submits to that immortality which is only acquired by her. Tell me, I beseech thee, my son, what is become of all the ancient Greek magnificence in building? Is it not devoured by time? Yet the works of virtue live, and will do so to all eternity. Both the names and actions of virtuous persons will endure the utmost test of time, and through all the endless revolutions of ages flourish. He need not to fear the horrors of death, O Marcus, who can be sure to out-live the bounds of life by his virtue. Whilst thou, if thou continuest in this sensuality of thine, as thou hast lived unregarded, will die unlamented, and rot in the grave unremembered: or if thou shouldst leave any name behind thee, it will be devoted to infamy; than which it were far better to have been condemned to oblivion. That is but a foolish opinion which some entertain, and which I daily reflect upon with contempt and disdain, that our happiness ends with our lives and our glory ceases with our deaths. Those men know not that true life begins at the grave, and springs from the very bosom of death. Our souls are Phoenixes, which revive from our own ashes. Then are our names eternized; then have envy and malice no more power to obscure our merits, or to dispute our title with us to fame. The privileges of our souls

souls would be nothing, if they were subject to the corruption of the body. Now, son Marcus, if this obstinacy will not give thee leave to lay hold on these instructions; if thou wilt still continue thy converse with brutes, who have no other sense than their lusts: if, in a word, thou wilt persist to forfeit both mine and thy own reputation by thy ill courses, I have no absolute authority over thy will, I can only satisfy myself in that I have thus far opposed thy vicious inclinations. Farewel.

END OF THE THIRD VOLUME.

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